ZIONS HERALD

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Observe Brotherhood Week

February 16th to 24th

FEBRUARY 13, 1946

FOR THIS WEEK'S THINKING

OUR AMERICAN CREEDS, the story of how America worships.

WHISKEY AND THE LOST WEEKEND, a stirring charge to churchmen by Dr. Frederick Brown Harris, chaplain of the United States Senate, and minister of Foundry Methodist Church, Washington, D. C.

THE GOSPEL FOR MAIN STREET by the Rev. J. George Butler, pastor at Hartford, Conn.

LOIS BAKER'S DREAM, another delightful story by Maeanna Cheserton-Mangle.

THE JOY OF BEING A JEW by a distinguished rabbi from Brookline, Mass.

PLUS STIMULATING NEWS FROM EVERYWHERE, REGULAR FEATURES, EDITORIALS ON CURENT EVENTS, AND SIGNS OF THE TIMES.

READERS WRITE

DeWolf to Connick

"Dr. Milo Connick can pick no quarrel with anyone on the infallibility of theologians, which no man defends. Probably few will take seriously his charge that a theologian is 'out of character' when he reads and interprets the New Testament. It is with reluctance that I take issue with him on other matters after his frank admission of error in describing Luke as the only Gospel writer to record the birth of Jesus.

"However, there is an issue raised in his original article, and intensified in his letter, which is far more important than any man's personal comfort. In fact, it is one of the most vital of our time. That is the question how relevant is the Gospel to the ethics of our social order.

"The explaining away of the social ethics of Jesus has been promoted by many men. Every student of the Bible is familiar with explanations that 'poor' means 'saintly' and 'rich' means 'irreligious.' But when Dr. Connick implies that the economic interpretation of Luke's Beatitudes is only an ignorant blunder of a theologian, writing 'out of character,' there is danger lest some readers be badly misled.

"For many of the greatest Biblical scholars believe that Luke's account of Jesus' Beatitudes was accurate and that Jesus was speaking (Luke 6:20-21) of earthly poverty and empty stomachs. Among such scholars, for example, are Henry J. Cadbury (*The Making of Luke-Acts,* 261-263), Burton S. Easton (*The Gospel According to St. Luke,* 83) and Alexander B. Bruce (*The Expositor's Greek Testament,* commentaries on Matt. 5 and Luke 6).

"The contrary view has, of course, its advantages. If we assume that the Kingdom does not imply the relief of hunger and poverty, then we Americans can push back our chairs from the dinner table with smug satisfaction. For even if every day thousands of Europeans are dying of starvation, we can suppose they were promised nothing better. Let them eat spiritual cake!

"But before we can thus take our ease, we shall need also to 'spiritualize' away Matthew 25:31-46, Luke 1:52-53, and many other passages. And we shall need to forget that the earliest Christians thought their citizenship in the Kingdom required an economic as well as spiritual community of sharing. Many churchmen have denied that Jesus' teachings had to do with such earthly things as empty stomachs and the idle rich. And they have made the Gospel the comfortable and irrelevant thing that has soothed sinners into the sleep of moral death in ten thousand churches.

"Dr. Connick's affirmations, in his original article, indicate that he does not mean to join the morally evasive 'spiritualizers.' But by his denials he has held aloft their banner. I hope he will make haste to get rid of it. For that banner is the flag of spiritual, as well as physical death."

(Rev.) L. Harold DeWolf,
Boston University School of Theology

Thanks

"Thanks for 'I Visit Gen. MacArthur.' I call it the highest class of modern *U. S.* literature. Also I like W. E. Chanter's 'What's New' (in *Leviticus*). It is all so up to the needs of today.

C. B. Steele,
Milton, Mass.

Commends

"I want to commend you highly for the last two issues of Zions Herald. They are excellent, both in appearance and content. I am enclosing small check to assist in a larger and more representative paper."

(Rev.) Ira W. Le Baron,
Lakeland, Fla.

Glad to Be Het-up

"I'm often moved to 'take my typewriter in hand' after I've half read a copy of the Herald—but usually refrain. I like the Herald—and the stuff you are giving us—and rejoice when somebody gets all 'het up' as did Hughes Wagner. I don't agree with all—but I'm glad to be forced to consider some things I might just accept without much thought.

"This last week's copy, however, forces me to write to tell you how remarkable a number I think it is. Glad for what you gave us about Holy Cross policy. A boy's letter, I've long known, confirms it. I think we Methodists had better quit pussy-footing about the R.C. propaganda now deluging us—in ies, over the radio and otherwise. Metho thrives best in a fight against slavery, li injustice anywhere. Why not 'go to it' show up what is going on? ? ? My br reports from Washington, D. C., on the line. We're being given a run around.

(Rev.) C. C. P. Hill
Melrose,

Kick Out of Comments

"It gives me quite a kick to perus various comments made by readers o Herald; especially those of the recent wherein several dear brothers of the school find fault with Ramsay's article o Steel Strike. All of which goes to reve greater need of some paper to stir these of reactionaries to the fact that the must move forward. Success to you an Herald for the New Year.

(Rev.) Orville E. Cra
Norwich,

The Great International

"One of our bishops speaking recen the New York Ministers' Forum, said thing like this: 'The problems of the f will be decided by the industrial wor Perhaps for a time that will be true. the ultimate say-so will come from the p who produce food. The strike by Okla and Nebraska farmers is ominous. It not amount to much right now. But constant clashes between labor and ma ment continue, that cloud now the si a man's hand, will culminate in a hurr

"Men of the soil! We are coming in ment
To tell the world till justice rules th no liberty.
Shoulder to shoulder, in courage unit
From ev'ry race we come to join the mighty throng.
There's a light in the sky. There's a th shouting high
We will never stop until the sons of are free."

(Rev.) Otis Moo
Kenilworth,

TO A PHILOSOPHY CLA

Donald C. Babcock

Professor of Philosophy, University New Hampshire

We must escape the tyranny of time,
Nor think that first is always earliest.
They are myopic guides who seek the
Amid the dust of some out-moded qu
The stirring of a cell, a quivering nerv
A dendrite groping eyeless in the flesh
A chromosome too subtle to observe,
A cortex where pale stimuli enmesh.
Not there the answer to the ancient wo
Look rather to eternity and know
Spirit that takes no force of here or yo
That reckons not of now or long ago.
Seek, child of God, within the a priori
The reason and the grandeur and the

ghlights of Addresses

llowing digests of addresses deliv- Boston University School of Theol- eenth Annual Conference on preach- esent just a few of the great addresses at that highly significant occasion. ek's issue will carry more digests. iference, held in Copley Church, on Monday, Feb. 11th, and closed nesday evening, Feb. 13th.

OUTH AND GLOBAL GUIDANCE

ntley Dupre, of the World Student Service Fund

pulsions of Conscience for Christian outh

et human needs through the relief bilitation of youth by concrete vicari- ing.

oncile the peoples of the world, be- with the restoration of fellowship, d trust within the sundered student ity.

gage in the reconstruction of the university world.

te with the students of the world for cious moral revolution of human af- (a) reformation of the university so nay fulfill its mission of improving nan lot; (b) international student ces, religious and secular; (c) ex- of student news and opinion in a ng international student press; (d) pilgrimages in vacations; (e) univer- n of the exchange of students and s; (f) support of UNESCO so that become a positive, creative force in nding; (g) international student n strategic cosmopolitan university (h) international universities ex- stablished to serve universal ends.

rn the facts of world politics, eco- nd cultures.

nish leadership and conviction for

Our American Creeds

The Big Three In One God

I. The Jew Worships

Synagogue means a place of assembly, and the synagogue is used for any gathering the people may wish to have. But first of all, it is the House of God. It is so built that the worshippers face east, that is, toward Jerusalem. The large room has pews and a platform in the front, in the middle of which is the reading desk.

The rabbi is the friend and counselor of his congregation. He is not set apart from others as are priests in many religions. His clothes are like those of other men, although in the pulpit he may wear special vestments. It is right for him to marry and have children, that he may be an example of normal living. In most synagogues he is paid by the congregation in order that he may be free to give all his time to teaching.

In other religions the sacred books were the concern only of priests and scholars; this was true also in the early history of Israel. But more than two thousand years ago, Jewish leaders began to spread education among all the people; they wanted every Jew to be intelligent and to think. They taught them to read and study the scriptures. The first sermons ever preached were those in Jewish synagogues. Anyone learned in the law might be asked to interpret the scriptures. Hebrew was the language commonly spoken then and it is still used in the synagogues, except for the sermon. No matter where a Jew lives or what language he speaks, the use of Hebrew reminds him that he belongs to the congregation of Israel; and if he ever travels far and comes to a synagogue in a strange land, he will hear familiar words and songs and feel at home.

And They Stood in the Synagogue

"Herbert Sonnenfeld"

Sabbath at Home

For the Jews more than for any other people, religion is bound up with the family life. This is seen in their observance of the Sabbath. The Sabbath, like all Jewish holy days, begins and ends at sunset, because in olden times, before there were clocks, people told time by the sun. Enough food is bought and cooked so that no cooking will be necessary on the Sabbath. The house is given a special cleaning and the mother or servant is busy preparing the soup, fish and chicken. Sometimes they bake the bread, the Hallah, at home, cutting the dough into strips and braiding it into the special shape of the Sabbath loaves.

They place two heavy brass or silver candlesticks, the engraved silver kiddush cup filled with wine, and the two twisted loaves of Hallah, covered with a snowy white embroidered cloth. At last everything is ready and the mother lights the candles. This is the age-old ceremony that ushers in the Sabbath. She stands silently before the table for a few moments, then she spreads her hands above the flames and holds them before her face as she prays, first in Hebrew, the ancient language of her people, then in English: "Blessed art Thou, O Lord our God, Kingdom of the Universe, Who has sanctified us by Thy commandments and commanded us to kindle the Sabbath lights." Then almost silently she adds, "May our home be consecrated, O God, by Thy Light."

As soon as the men have washed their hands, saying a little blessing as they do so, the family gathers in the living room and sings a greeting to the Sabbath: "Welcome Sabbath Angels, Angels of Peace." Then the father reads from the proverbs the praise of women as a special honor to his own wife. The children stand before him and he lays his hand upon each head and blesses them one by one. After this the family goes to the dining room.

At the table the father lifts the cup of wine and pronounces the Kiddush, the Sabbath Prayer. He pours off a "cup of blessing," a small portion of wine, for each member of the family. Everyone washes his hands and then the blessing is said; and they sit down and the meal is served.

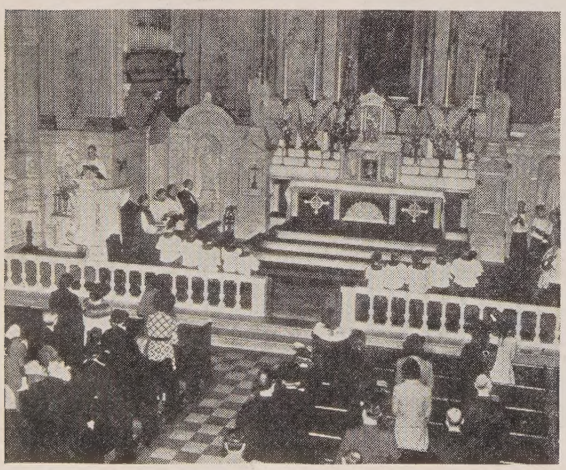
At the close of the meal the family sings a song and says grace. Then they go into the living room where they may settle down to read, or talk. Everyone relaxes in the way he prefers.

Saturday morning the family attends the service in the synagogue. In the afternoon the father and older sons may go again for a short meeting, in which there is reading and discussion of some great Jewish writing. "The Sayings of the Fathers" is more often used; it is a collection of wisdom from the teachers of many centuries.

II. The Roman Catholic Worships

When he reaches his sixth birthday the child begins to go with his mother to church. The church may be a splendid cathedral, or a little wooden building set up in a newly settled country. Many Catholic churches are rectangular in shape like the traditional Jewish synagogue, but the typical form is that of the cross, for the cross is the central symbol of Christianity.

When a child enters a church built in this style, he finds a broad aisle down the center, and the first thing he sees is the altar at the farther end. On either side there are pews for the congregation. This part of the building is called the nave, which means ship and suggests that there is safety and peace in the church always, as a ship is safe even when there are storms at sea.



Make a Visit to Jesus

The nave ends where it meets the cross-section, the transept, which has aisles and pews in the arms. Often a dome or spire rises above the place of crossing,

the conditioning and education of the m of our youth out of ignorance, indiffe selfishness, apathy, provincialism, chauvi and incipient imperialism, and into po world-mindedness and responsible v citizenship.

7. Practice the life-long Christian voc of citizenship.

8. Stand up and be counted, no n the cost, in the causes that make a diffe in human welfare.

9. For some-uncompromising proph that humbly, fearlessly and sacrificially no way or will other than conscience God, and that persistently presents t masses of men the social, moral, and itual absolute.

B—Compulsions of Conscience for Ch Leaders and for the Church

1. Accept the mutuality of guilt an sponsibility for man's inhumanity an nials of fellowship and brotherhood.

2. Know the facts of world politics nomics, and cultures. This means payin price of persistent study of reliable wor competent authorities if the legitimate lic authority of the prophetic pulpit church is to be used honestly and power

3. Present steadfastly and uncompr ingly certain basic assumptions of wh suggest these:

- Human values are supreme over pr and power values.
- Man's nature and behavior are edu and conditionable, rather than that nature is irremediably acquisitive combative.
- Human nature is potentially human tional, and moral.
- Men have rights rooted in their natu men.
- Men share an equality of rights be of their common manhood.
- Men have a common denominator i man needs, desires, hopes, aspir and dreams.
- Men are indivisible because of their mon manhood.
- Men are affectionally and aspirati equal because they are men.
- Men are spiritually equal because the the common sons of men.
- Jesus revealed the redeemability of and thus the reformation of societ
- Realism and the realist challenge the as is and are committed to a progr dynamic and prophetic change as stitute for fatal repetitive disaster tragedy.

4. Hold national and world lead morally accountable for responsible s to the welfare of every person and peoples, before every other consideratio

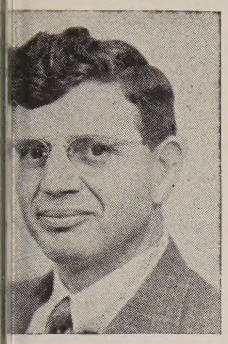
5. Prophetically proclaim the reden gospel of Jesus.

6. Labor diligently and persistently f moral revolution of human affairs. Hal measures and wishful compromises wi longer suffice. A veritable revolution i tudes, convictions, and institutions is for, and this must be first and foremost and spiritual.

A Bill of Rights for the African

Bishop Newell S. Booth of Africa

his address, Bishop Booth affirmed that l of rights for the Africans is being ulated, but that it is not being observed. He indicated the many sources from which expression is given as to the rights of the Africans: the official announcements of the Colonial Governments have outlined policies of great advance and improvement; liberal groups within the rs which are ruling Africa have voiced convictions; other nations have ex- ed their concern; international treaties agencies have had a part in writing this of rights, particularly the International r Office, the statements of the Four doms and the present Charter of the ed Nations; the church also has given expression of its opinions as to the rights e African peoples.



t all across Africa, in some or all coun- people are living without the enjoyment ese rights. Economically they are sup- ed without a chance to enjoy the re- es of their own land; they are dis- ssed of their land; socially they are sed, discriminated against, segregated; cally they are without franchise and de- d of any effective voice in the direction eir lives; they are subject to impress- for labor and service; they are strin- y limited in their rights to gather, travel express themselves; the facilities for edu- n are below what their contributions axes should provide. They may have a of rights, but they certainly have few s.

is denial of the "common rights of hu- ty" is of concern to everyone, for in the nt-day world, rights which are forbid- o anyone are no longer safe anywhere. of interest to every American citizen as rticipant in the organization of the ed Nations for the preservation of peace security for all. It is of prime impor- to Christian people as members of a non family, units in the Body of Christ hich disease anywhere can destroy the munity of Love which they are striving alize.

full bill of rights for the African should de a recognition that the land and its rces belong to the people who live ; that the exploitation of these resources d be for the benefit of these people; the ent right of people to have a part in irection of their own government; free- from discrimination on the artificial ba- race; a fair economic return for their ibution to the wealth of the world; an mentation of the responsibility of a l which has received so much from Af- o make possible the provision from the

(Continued on page 156)

lifting the heart of the worshipper toward heaven.

There are pictures on the walls of nave and transept and in the stained glass windows. Many centuries ago few people could read and there were no printed books. So the churches were like colorful picture books of the stories of the Bible and of the lives of the saints.

Do This in Commemoration

In most Catholic churches there are fourteen pictures, or sculptures, seven on each side. These represent the events of the last day of the life of Jesus, when He went from Pilate's house, where He had been condemned to death, to Calvary, the hill where He was crucified. Above each painting or sculpture there is a wooden cross, called a "Station of the Cross." To "do" the stations of the cross means to go from picture to picture and stop before each station for thought and a brief prayer of penitence and love.

The church is always open, so that one may enter whenever he wishes and "make a visit to Jesus." At the entrance there is a font of water which has been blessed by the priest with solemn prayer. As if to renew the rite of his baptism, the Catholic child dips his fingers in the water, makes the sign of the cross and says, "In the name of the Father and of the Son and of the Holy Ghost." By this ceremony he symbolizes that he is once more cleansed of sin and fit to come into God's presence.

He touches his knee to the floor as he faces the altar in adoration of the Blessed Sacrament. He may stop before the image of a saint and pray. At the side altar, he may light a votive candle; as long as it burns, it will carry his prayer to the ear of God and the saints in heaven. He bends the knee and blesses himself again at the altar rail, as always when he passes in front of the altar, and goes out quietly, stopping to use the holy water once more, and, should he feel so inclined, to drop a gift into the poor box.

In the school and in his home, the child is prepared to share in the supreme act of Catholic worship, the sacrifice of the Mass. Every Catholic is obligated to attend Mass every Sunday, and on Holy Days of Obligation.

The Mass is re-enacting the Last Supper which Jesus ate with his disciples, when he gave them His body and blood as bread and wine, and then said, "Do this in commemoration of me." But the Mass is even more. In it, Christ again offers Himself to God as a sacrifice for sin. The substance of the bread and wine is changed into the substance of the body and blood of Christ, so that he who receives the Holy Sacrament, actually receives the Saviour, Himself.

The meaning of the Altar is explained to every Catholic child. An altar is a place where sacrifices are offered to God. In many primitive religions, animals have been burned upon the altar, in the belief that such a sacrifice makes right any wrong one may have done. But Christians believe that when Jesus died upon the cross, His death was an offering sufficient for all the sins of men. Whenever men sin, He is crucified afresh and He sacrifices Himself repeatedly in the Mass that those who repent may find salvation through Him. So, in a Catholic Church as in other places of worship, the altar is central; it is, in a sense, Calvary itself.

The top of the altar is a long narrow stone, covered by three cloths. On either side of the center are candles, large and small, and often a seven branched candlestick. The number of candles lighted depends upon the solemnity of the Mass. At the right, is the Missal, a book containing the ritual of the Mass. In the central place at the rear stands the tabernacle, a strong locked box, in which

(Continued on page 152)

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The Time Is Now

II Cor. 5:20-6:10; Luke 12:49-53.

The first lesson suggested by our Book of Worship for the fifth week after Epiphany, is that excellent talk of Paul's on the subject of the time for the day of salvation. Paul was apparently dealing with a good cross section of Christians, for he was meeting the desire to procrastinate. His religious experience does not refer to a "sweet by and by," but to a here and now. *"Now* is the day of salvation," he almost shouts to the Corinthians. The social injustices that had gone on because of the lack of personal responsibility among the Christians had aroused Paul's ire. He tells them what he thinks they must do about personal conduct and the relation of that conduct to the social pattern. "Giving no offense in anything . . . but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses."

The lesson from Luke has a sermon from Jesus in it. Here, too, is a strong statement of the immediacy of gospel and its ability to bring about salvation. Jesus describes what a great movement does to upset a family, or any established institution in society. He uses the family as an example, for it has always been the strongest of our social groups. Once people become convinced that the gospel must be put to work in their own lives and in the life of the community, great disruptions are bound to occur. The man who prayed, "Thy kingdom come—but not yet" was trying to avoid the *now* of salvation; he had not expe enced the saving power of the gospel. But the lig of God brings immediate results.

If Thine Enemy Hunger

The arbitrary policy of Mr. Truman and the Sta Department concerning church relief programs f distressed people in enemy lands is hardly defensib Mr. Truman is noted for quick judgments, and p haps his sudden announcement last week concerni certain limited relief to be given to hungry people enemy lands is an attempted remedy of his equa sudden refusal to Protestant leaders who had ask permission to do this work. Nevertheless, churchm ought to stand for a vital interpretation of the Chr tian teaching concerning the treatment of enemi We cannot expect world peace if a vindictive spi dominates world reconstruction, or if indifferen dominates relief policies.

The following letter to President Truman, releas last week by *The Presbyterian Outlook,* expresses t feeling which we believe will be shared by most p gressive churchmen:

"Dear Mr. President: The policy which forbi churches and individuals to send much-needed rel to former enemy lands weighs heavily upon the co science of the Christians of our nation. That poli in our judgment, should not be allowed to stand.

"Now is the time for us to be winning the pea Millions of churchmen, concerned about sufferi people, but also convinced that present policies w make lasting enemies for us unless they are checke implore you to use your good offices to have the lands thrown open for whatever help compassiona spirits can provide.

"Too many have suffered too much to allow us continue on the road which we are now travelin We pledge you our prayers and our support in wh ever efforts you can take to accomplish this purpos

Voting with Dollars

Mr. Ralph E. Flanders, president of the Federal R serve Bank of Boston, recently observed that busin in the long run was controlled by consumers and th this constituted essentially a democratic basis. T consumer votes with dollars rather than ballots.

Granting Mr. Flanders' thesis, we are at once fac with the apparent lack of interest on the part of mo Americans in the problem of rising inflation. If lab strikes are to be settled this week by raising the pric of steel and other vital products, then obviously mo labor strikes will occur next week in order to me

osts of the new and inflated standard of living. ing is presenting a terrific problem now because e apparent lack of ethics and price controls in field. In New England, houses which two years ost $6,000, are now selling for $12,000. The same of inflation prevails in most major cities throughne nation.

. Flanders says that the market rates are demoally arrived at by the consumers' vote with rs. Does it mean that the American people are mpletely selfish that they cannot stop this bruflation that is a sure prelude to a paralyzing ession?

re is a matter that is so vital to the welfare of human being, that churchmen ought to be ned at once and stirred into action. Are we votvildly with dollars to encourage an inflated marhat will collapse under the slightest pressure, or we observing the ethics of our great Christian by using our dollars wisely to vote for security?

Methodists and Planned Parenthood

wo prominent Methodists made the news cols last week in connection with the subject of ned parenthood. Dr. I. C. Riggin, of Richd, Va., an attendant of Monument Church, was rded one of the two $500 Lasker Foundation rds at the 25th anniversary dinner of the Planned nthood Federation of America, Inc., at the dorf-Astoria in New York on Jan. 23rd. In conion with Dr. Riggin's meritorious public health ice, he led this state in becoming the seventh in Union to make planned parenthood services avail- as part of the state's public health program of ernal care.

ethodist Bishop G. Bromley Oxnam delivered an ress at the dinner in which he made a powerful k on birth-control foes, in a strong endorsement ch he gave to planned parenthood. Said he: "The k upon planned parenthood is often phrased in iotic or religious terms. It is well to note that dicrs called for large families and the appeal was hed in the noble diction of love of country. The is these madmen wanted cannon-fodder. They red the insurance that lies in vast numbers. They ted the earth. . . . No group, whether political, l or ecclesiastical, should be allowed to hide its purpose in moral platitude when the real objecis to breed itself into a majority. This is the old est in power, not a true interest in personality." se words are particularly pertinent especially in view of the determined efforts of one religious group to "breed itself into a majority."

The bishop is further quoted as saying: "Planned parenthood is one expression of the Christian principle that affirms the infinite worth of a human being and therefore insists upon respect for personality." Compared with a woman's bearing a child in each one of her child-bearing years, "it is a far truer expression of respect for personality to plan for the coming of our children, thereby insuring proper spacing of children, protecting the health of the mother, providing adequate education and care for the family, and making possible within the family the comradeship based on love and leisure that is essential to its fullest development."—Guest Editorial, *The Virginia Methodist Advocate.*

With Malice Toward None

Lincoln's Birthday again! His spirit is needed now to mend a broken spirit in the Union. The basic humanitarianism of the great Lincoln will be brought back when the hearts of men are set aright because of a love of man which stems only from a love of God.

Last week in the Senate filibuster, the following letter from a constituent was read with emphasis by Senator McClellan:

> I am a housewife of Columbus, Ohio, with a 6-year-old daughter and a very nice, hard-working husband. According to his business life, our home life, and our religious standards, we are what is considered the American family. We are very grateful for an American to be in Congress who is trying to protect our class of life.
>
> During the war I worked in a war plant to help our country as well as ourselves. At this plant it was very discouraging the way the colored people were catered to. This certain war plant has hurt Columbus greatly where the colored race is concerned. They are rude in the downtown sections because of the rights they were given at this place of employment.
>
> Several times I have been very embarrassed in public. For that very reason I will say I have never sat beside one in a streetcar or in a theater. Many times in one of our nicest restaurants and while at work I have had to leave my meal uneaten because a colored person had nerve enough to come in and sit down beside me.
>
> I have also taught my child this, and now it is a very important factor in my life. My daughter starts to school tomorrow. Although there are no colored people living within five or six squares of our home, there are a few in our schools. In fact, I think I can be safe in saying the only schools in Columbus where there are no colored are the private schools.
>
> My husband, as well as many of our friends, agrees with your committee and is hoping you will be able to defeat this bill, as we have been waiting for the day when we can go out to dinner or to the theater without having to move a couple of times to be able to sit by white people.
>
> Hoping you all the success in the world.

Our American Creeds

(Continued from page 149)

is the ciborium, a gold or gold-lined vessel shaped like a goblet with a cover. This contains the bread of the sacrament. The ever-burning sanctuary lamp symbolizes the real presence of the Lord's Body under the appearance of the bread. Above the tabernacle is a crucifix.

III. The Protestant Worships

Not many Protestant children can remember when they first went to church. In most denominations their parents take them to be baptized by the minister before they are a year old.

The baptism is part of the regular church service on the special Sunday that is set aside for it. At an appointed time the minister waits beside the baptismal font and one of the officers of the church leads the parents in. The father carries the baby, and both parents stand before the minister, who asks them to promise to teach their child to love God and to train him to live in the way that Jesus taught.

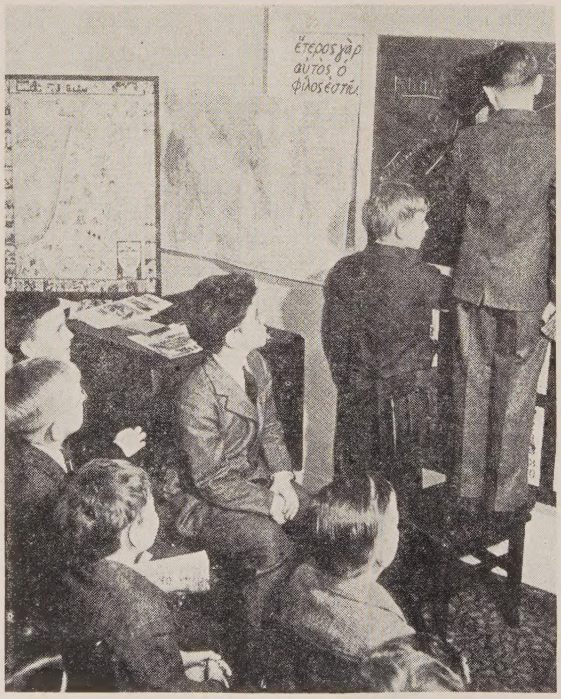
"Natl. Council Protestant Episcopal Churches"

"I Baptize Thee"

Sometimes the minister takes the baby in his arms, as Jesus took the little children to bless them. Then he dips his fingers into the water and lays his hand on the child's head, and calls him by name, as he speaks the same baptismal words the Catholics use: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." Often several babies are baptized at the same service.

Some Protestant churches do not think it is right to baptize a child until he is old enough to know what it means. Baptism is a symbol of purity, of washing away of sin. What can a little child know of this? So they wait until the child is twelve or older and understands what it means to accept the Christian faith. Most churches that have this idea also think the right way to baptize is to immerse the person entirely under water. So they have baptistries, small pools, built into their churches, or they go to some stream for the ceremony. For them immersion symbolizes that the sinful or selfish person has died to sin, is buried under the water and is raised up a new person,

(Continued on page 167)



"Pix Photo"

He Hears the Stories of Jesus

Washington Diary

Samuel W. Irwin

Glenn Clark, author of "The Soul's Si Desire," held a "Camp Farthest Out" here, with a dinner, tonight, Jan. 3rd. sang, rollicking a little, and they pr They put out their hands, palms up, in v prayer as if they themselves were stan on those hands and they slowly lifte themselves to higher ground—to hold new ground as their own by faith. stooping low they lifted up the heavy w high up, and laid it devoutly near the of God.

At nine, my neighbor pastor and I c down to the Friends Meeting House w Scott Nearing was to speak on "U. S. P Center," taking with us the young ch editor of the *Washington Post.* Prof Nearing was declaring that our countr gan in the power of adventure and revol —leaders in government, education and ture. "Today," he went on, "the daug of the American Revolution are no lo revolutionary and General Motors none adventurous. . . . We have become cons tive and power-locked." I recalled how small group recently, with an economi historian, a government department he visiting professor and an American ch man (not a Methodist), that some one a how some good men here in U.S.A. c talk of the Christian life in such soun terms, while in business practice, they p every opposition to the widening of hu rights. The good churchman knew the swer. He took the "hot stick" (he calle from his lips, had a good word for a fr in the Chase National Bank and conclu "The church is not revolutionary, the ch is conservative." The best answer I c think of for that was: "The one thing left the world was his revolutionary ch The old church of the Jews was utterly servative, with arteries totally harder Then the good man continued, "Scientist are conservative." One in the group que "Of all the assembled wise men around manger of the atom bomb, weren't the s tists the ones who had the vision, and v advocates of "sovereign rights" would the bomb a threat above a cowering e was it not the scientists who saw a light a wicket gate and brotherhood over ag the City of Destruction?" Anyhow, Nearing was saying tonight that true power will lie adventurously near that w gate if and when social, national and w life are made new.

Friday, January 4—The New Year b with a storm of howling elements arc free enterprise here in Washington. basic premise that a man may begin business on his own and as he prosper that he makes is his own, is being bla The old skin bottles can't take the new that business should be for world-ser Labor claims enterprise isn't free, and agement admits it isn't enterprising. Johnston, of the U. S. Chamber of C merce, who, one year ago ventured: "Poli isolation is as dead as the dinosaur and nomic isolation as dead as the dinosaur e announced today that his industries will s

profits with the workers. The bottles ving at the seams!

sday, January 8—It was athletes' night Statler when the Touchdown Club, in th annual session, held their swank plate dinner. Evidently there were no n touchdown makers this year, at least were present. In the prayer the man Jesus lent His presence to the wedding t Cana and gave them His joy and He here with us." Among the guests at gh table was the newly appointed jus- the Supreme Court, Harold Burton, senator from Ohio. At trophy time, hair blew his referee's whistle and d to the tables farthest out, "You out there in the end-zone, the awards." (Doc) Blanchard, Army's terrific West All-American fullback couldn't come count of studies. But Dick Duden of avy line of nearby Annapolis, Md., was for his award and preached a one sen- sermon. "Without my mates," said that handsome, All-American end, "I could have been considered for this honor."

eday, January 14—I've found my phase; : "Glory in the soul." It is for those people who were testifying through song and their talks, of the love and ws of a Kingdom at the heart of things, National Christian Leadership lunch- day in Hotel Statler.

was a girl of 19 perhaps, of Wheaton e, Ill., singing with beatific face: "I'll wherever I go, I have been born " And another, a lad of U. of Penn., year ago landed at Naples harbor, : "It makes no matter how thick the s or the mines, if one has Christ." And tiful girl declaring, "Christianity is a . It is Christ." And another gay child seen at Camp Farthest Out, quoting: he redeemed of the Lord say so," add- ith deep winsomeness, "if it is true, say s I listened I wondered what the walls t, and the Mexican with garden culti- in his hand in the mural scene. Had ver seen life on this like before? And were intrigued by "the promise of it" ngressman Phillips of California said. s later reinforced by Congressman Wal- dd, as he appealed to the youth that be no prisoners of the past."

ay, January 18—I have heard Huey in a filibuster, read about the Year of from Leviticus: "Ye shall not oppress nother." But today in the Senate, Overton (La.), to block the humane C., was reading the story of the beasts velations. Yesterday a protest meeting red and white from over the U.S. sent delegation of nearly 100 to picket Mr. Senator Eastland (D., Miss.), smote llery today for giggling. He said they Communists and not Americans.

dnesday, January 23—The man of Beth- ouldn't get down to the pool when the were troubled, for others stepped before him. But today, at the pool in m of the Walter Reed Annex at Forest Md., boys with only one leg went to play water basket-ball hilariously, in et of water, as if legs didn't matter. ilaterals (2 legs off) play it too, in 2½ f water at the main hospital.

(Continued on page 161)

Whiskey and the Lost Weekend

FREDERICK BROWN HARRIS

The Pastor of Foundry Church, Washington, D. C., Speaks Frankly

The high water mark in blatant hypocrisy and brazen effrontery was reached recently in a paid advertisement in the public press by the whiskey firm of the House of Seagram. These booze-makers praise to the skies the liquor-damning motion picture "The Lost Weekend." They tacitly admit that the star of that picture, Ray Milland, could not have acted the drunk better if he had really been under the nauseating effects of the product put out by the firm of "fine whiskies since 1857."

This whiskey ad has all the earmarks of an old toper who hiccoughs his way into the church "Amen corner" to loudly approve the pastor's temperance sermon.

This outfit which makes its money by doing for thousands what whiskey did for the man depicted in this picture, namely, turning men into loathsome wretches, beggars, and thieves, tragic ghosts of those who put their thirst for what Seagram sells above decency, integrity and love, dares insult the intelligence of newspaper readers by solemnly and piously announcing that the whiskey manufacturers of poison agree that *"Some men should not drink."* What a spectacle of travesty this devil of debauchery and misery putting on the garments of an angel of light and daring to present itself in the ranks of those standing, in a drink-deluged America, for decency and sobriety.

Men should not drink! Who says so? Not blue-nosed reformers. A hundred reputable voices, including those of cold physiological and psychological science, cry that for the sake of their bodies, for the sake of their homes, for the sake of their future, for the sake of other people's welfare, men should not drink. This diabolical business which comes nearest being the sum of all villianies hides behind that transparent word "some."

Looking through that distiller's window "some men" we see whiskey casualties, an army of them, stretching across the land, victims of a more murderous foe than our soldier boys ever faced on foreign soil. As new as this camouflaged whiskey ad are the old verses our fathers sang before alcohol put on a temperance falseface and crashed the gates of respectability. The House of Seagram would probably call this old hymn "Some Men Should Not Drink":

"Mourn for the thousands slain,
The youthful and the strong,
Mourn for the wine cup's fearful reign
And the deluded throng.

Mourn for the ruined soul—
Eternal life and light,
Lost by the fiery, maddening bowl
And turned to hopeless night."

"Some men should not drink." Page the Los Angeles *Times,* which recently declared: "when you hear the siren of a Los Angeles Police Ambulance remember that one out of three such sirens is sounded on an ambulance carrying a drunk to the Police Station."

Do the whiskey interests think all men can be fooled all the time and that most Americans are morons when they parade with such a placard as "Driving and drinking do not mix." The wailing Amen to that is heard from the thousands of ghastly highway victims.

"We don't want bread money." Nail that up on the ruined homes whose bread money has gone into the opulent coffers of the whiskey sellers who by their elaborate advertising in newspapers and magazines try to make the gutter glamorous.

"Pay your bills first." Tell that to red-eyed mothers who have no money to pay the butcher, the baker and the candlestick maker because of the House of Seagram and like firms.

(Continued on page 166)

PERSONS

The appointment of Gerald Otho McCulloh as professor of Systematic Theology at Garrett Biblical Institute has been announced by President Horace G. Smith. The new appointee will begin his actual teaching at the second session of the Summer School, July 29, 1946. Boston University School of Theology, in which Dr. McCulloh undertook his graduate professional study, granted him the Master of Arts degree in 1934 and the Bachelor of Sacred Theology degree in 1935. Upon his graduation from that institution he was appointed the Lucinda Bidwell Beebe Fellow and spent a year of additional study in Boston University and Harvard College, taking work under Albert C. Knudson, Edgar S. Brightman, William E. Hocking and Alfred N. Whitehead. During this period of study he served as pastor of the Congregational Church at New Hampton, N. H.

Professor Charles M. McConnell of Boston University School of Theology is carrying out an assignment of rural church field counseling for the second semester. This will take him all over the country to country churches, village churches, sore spots in rural life and into various conference meetings. He will return to his classroom teaching in September for the next semester. This is a new venture on the part of Boston University School of Theology for the education of rural ministers on the field. Professor McConnell will send special stories to ZIONS HERALD about his trip.

The radio preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WORL (950) at 8.10 a.m., for the last two weeks of February, are as follows:

Feb. 18—The Rev. F. W. Rapp, Union Church, Watertown.
Feb. 19—The Rev Norman J. Raison, First Methodist Church, Everett.
Feb. 20—The Rev. James Doty, of Boston.
Feb. 21—Dr. Walter D. Knight, New Eng. Director Religious Education of Presbyterian Church.
Feb. 22—The Rev. Ralph Rosenblad, Educational Dept., Morgan Memorial.
Feb. 25—Dr. Donald G. Lothrop, Community Church, Boston.
Feb. 26—The Rev. Arthur Hopkinson, First Methodist Church, Lynn.
Feb. 27—Dr. Emil M. Hartl, Director of Charles Hayden Goodwill Inn for Boys, Morgan Memorial.
Feb. 28—The Rev. J. Franklin Burkhart, First Unit. Church, Somerville.

The Rev. Dr. Mark Depp, minister of Centenary Methodist Church in Winston-Salem, N. C., is to be the speaker at the Boston Methodist Social Union, Brown Hall, Boston, on Monday night, Feb. 18th.

Chaplain Percy M. Hickcox returned from Japan the last week in January. The division of which he served as senior chaplain for three and a half years, was inactivated at Aomori on Jan. 20th. He served as a chaplain five years in the present war, 20 months of which were overseas—at Hawaii, Guadalcanal, the Palau Islands, Leyte in the Philippines, and finally with the army of occupation in Japan. Upon being separated from the service and returning to civilian life, Chaplain Hickcox will remain a member of the organized reserve corps. Having served more than three years in his grade of lieutenant-colonel, he is returning home with a promotion to colonel.

TAUNTON, MASS.—The first laymen's get-together of the season was held at the First Methodist Church, Monday evening, Feb. 4. Lieutenant-Colonel William H Bennett, M.D., who has recently returned from Africa, was the guest speaker. The meeting opened with a musical program, followed by a welcome home to the servicemen present, by B. Stuart Mann, charge lay leader. Dr. Joseph M. Harrell, newly appointed pastor of First Church, was introduced and spoke briefly to the gathering. Dr. Harrell replaces Herman D. Berlew, who has taken up new duties at St. Paul's Methodist Church in New Bedford, Mass. A program for raising money for the newly acquired conference camp at Glocester, R. I., was also launched at this meeting. The evening's activities were successfully concluded with a collation served by Mrs. Mildred Mann and Mrs. Louise Reynolds.

Dr. William L. Stidger, of Boston University School of Theology, has just signed a contract to compile and edit a department in *The Christian Herald* of New York, which has a circulation of over 300,000 subscribers. He succeeds Dr. Clovis G. Chappell in The Daily Devotional Talks, writing each month a brief devotional talk with selected scripture, text and prayer. For many years, by actual reader test, the department has been tops in *The Christian Herald,* and Dr. Stidger is well fortified for the task because of his wide experience in writing brief radio talks for a national hookup; and his four books in this field of the short story. He will continue our column each week on "Getting a Kick out of Life" in ZIONS HERALD.

The Rev. and Mrs. Harry G. Butler, of Oxford, Mass., announce the marriage of their daughter, Dorothy Mary, to Mr. Harold E. Dimock, also of Oxford, on Feb. 2nd, at the home of the bride's parents. Mr. Butler is a retired member of the New England Conference.

The offices of Bishop Lewis O. Hartman, resident in the Boston Area, have been moved from the sixth to the seventh floor of the Wesleyan Building in Copley Sq., Boston.

The deed of the Italian Methodist Church in Portland, Me., was presented to the church members by the Rev. Elwin L. Wilson, superintendent of the Portland District, at a recent Wednesday evening service. The church has been served by a layman, Joseph Del Ponte, during the absence of the pastor, the Rev. Tommaso M. Caliandro, a chaplain in the U. S. Army, who has just returned from overseas duty.

The Rev. Robert A. Colpitts, retired member of the New England Southern Conference, passed away at his home in Melrose, Mass., on Wednesday, Feb. 6th. He is survived by his wife, and a daughter Leota, who is dean of women at DePauw University, and a brother and sister. The funeral service was held on Friday, Feb. 8th, at Church, Melrose, conducted by the Rev. L. Cairns, pastor, assisted by the Rev. mond W. Hibbard, and the Rev. C. Hiller.

Harold E. Stassen, former Governc Minnesota, and general chairman of A can Brotherhood Week, will present a tion of Distinguished Merit to Helen H on her CBS dramatic program Saturday, 16th, for her performance in the radio ac tion of Carl Ewald's "My Little Boy." Hayes will do a repeat performance o drama the same evening. "My Little was first presented over CBS on Nov. and received nationwide acclaim. The tion to Miss Hayes reads: "Because this tive and eloquent script, presented with try and understanding by Helen H stresses those fundamentals of fello which parents must teach their childr we are to be a free and happy people."

NEW YORK (RNS)—A resolution opp bills pending in Congress which provic return to the United States, for reburi bodies of all war dead, was unanin adopted by the Social Service Commiss the Protestant Episcopal Diocese of York. Voicing its deep sympathy fc reaved families the commission stated th plan, by its over-emphasis on the mortal is in conflict with the basic teachings Christian Church regarding death, buri eternal life.

Bishop Charles C. Selecman, of Tex., and president of the Council of B of The Methodist Church, will deliv Glide Lectures at Asbury College, Wi Ky., Feb. 26-28. Bishop Selecman is pre of the General Board of Evangelism this year is leading a nationwide miss evangelistic preaching and personal visi Growing out of this interest he has s a subject in keeping with this emph the denomination's Crusade for Christ Methodist Evangelism.

EVENTS

NEW YORK (RNS)—Despite opp from both its pastor and congregatio of the 79-year-old Collegiate Church Nicholas here for a rumored $3,750,0 approved "in principle" by the Consis the five Collegiate Reformed Churc New York at its monthly meeting. the property would mean defeat of man crusade carried on over the rac through the press by the church's m the Rev. Dr. Joseph Sizoo. If the trar is approved, the historic Gothic structu be demolished to make way for a air-conditioned skyscraper. Three res were adopted at the closed meeting Consistory, one of which was release public. It censured Dr. Sizoo for c publicly that proponents of the sal "putting the dollar before the cross."

"Are We Losing Our Religion?" debated by two prominent clergym two outstanding laymen on "America' Meeting" this Thursday (Feb. 14) ov and the ABC Network from 8.30 to 9.

Charles Clayton Morrison, editor of *hristian Century,* and Mrs. Harper Sib- resident of the United Council of hwomen, will argue that Americans are their religion. The Rev. G. Bromley h, Bishop of The Methodist Church, ork Area, and Lt. Col. T. V. Smith, on rom the University of Chicago depart- of philosophy and former education di- of the United States Army in Europe, the negative speakers.

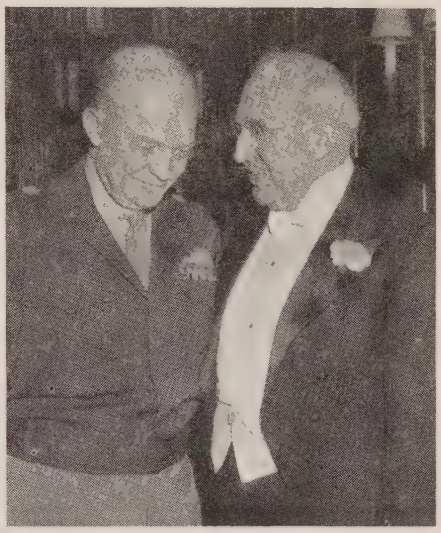
ulation of Methodist church school lit- has reached an all time high over 00, according to Dr. C. A. Bowen, ive secretary of the editorial division General Board of Education. Possibly ting for this increase are three factors: series of periodicals designed especially in small, rural schools; a new closely l course for kindergarten children is- ast fall; and significant improvements in several of the periodicals. The peri- for small schools are reaching some- like 318,000 persons, which is estimated ut sixty per cent of those who might ved with this material. The new kin- ten courses have had a circulation of 150,000. They are being used by three denominations. Perhaps of most sig- ce is the fact that 40,000 more teachers ing teaching helps than previously. Un- recent gains in circulation are shown *hristian Home, Highroad,* and *Work-* and good gains by *Pictures and Stories, for Juniors, Classmate, Adult Student, ary Class, Junior Quarterly, Lessons for nediates, Wesley Quarterly,* and *Chal-*

ited Protestant ministry for Pennsyl- takes a forward step today in the elec- of the Rev. Ivan M. Gould as general ary of the Pennsylvania Council of ches, general secretary of the Pennsyl- State Sabbath School Association, and tive secretary of both organizations. joint portfolio for Mr. Gould is an- ced simultaneously by Bishop John S. m of Harrisburg, president of the Penn- nia Council of Churches, Dr. H. E. Pais- of Philadelphia, president of the Penn- nia State Sabbath School Association, Mr. John D. Duff, of Pittsburgh, chair- of the Board of Directors of the Penn- nia State Sabbath School Association.

O will conduct its own fund-raising aign next September and October in or- to cover minimum service requirements ugh Dec. 31, 1947, at which time the ime, demobilization and reconversion ces of the organization will have been pleted. This information was contained e annual report of Dr. Lindsley F. Kim- president of U.S.O.

he Committee on Accepted Supply Pas- of the New England Conference will t in the parlor of the School of Theol- 72 Mt. Vernon St., Boston, Mass., on sday, March 26th, at 2 p.m., for the pur- of receiving applications for listing as pted supply pastors and interviewing ap- nts. Members of conference in full con- ion or on trial and accepted supply pas- who are graduates of the Course of ly will be listed upon application without interview. All supply pastors serving charges will receive report and application blank from the secretary of the committee. Application blanks for listings may be secured from the office of Dr. A. Linfield at the School of Theology, or from the secretary of the committee, the Rev. Frank G. Potter, 19 Cottage Street, Cambridge, Mass. The committee will also meet at the time and place of the Annual Conference.

B. U. Dinner



General Eisenhower and Dr. Marsh

Two surprising highlights marked the Boston University Commemorative Fund Dinner at the Hotel Statler on Thursday evening, Jan. 31st, in honor of Dr. Daniel L. Marsh. The first one came when Dr. Marsh made the startling announcement that he had received a check for $200,000 from a person who wished to have his name kept a secret for the time being.

Earlier in the evening Mr. Samuel D. Saxe presented Dr. Marsh with a check for $100,000 on behalf of a group of Jewish citizens who called themselves "Friends of Boston University."

The second surprise came toward the end of the program when the president turned to General Dwight Eisenhower and bestowed upon him the honorary degree of Doctor of Laws. This was the second time in ten decades of Boston University's history that such a degree had been presented at an occasion other than Commencement or Founders' Day exercises.

Roland Hayes, the gifted Negro tenor, was most inspiring when he sang for his last selection, "As One People." He called it "a benediction from his people."

The evening was marked by speeches from such personages as Governor Maurice J. Tobin, President James B. Conant of Harvard University, and the Hon. Charles Francis Adams, who expressed a tribute for the Boston University Trustees.

The program ended with an inspiring address by Dr. Marsh. As the guests left the ballroom, they could clearly visualize the great new campus along the Charles becoming a reality in the very near future.

Crusade News

Recent allocations of Crusade for Christ funds for needs in Europe include the following: The sum of $10,000 has been allocated to Casa Materia, the famed Methodist Orphanage and School at Portici, on the outskirts of Naples, Italy, for urgent preliminary repairs. These repairs will enable the Orphanage—during the war a "refugee" in the mountains—to return to its original site.

For emergency support and rehabilitation of church workers in Belgium, and for supplying them with Christian literature to begin their service tasks, $1,000 has been allocated; while another $1,600 goes for partial emergency repairs to make possible the use of some damaged properties for church, school, and residence use.

Scores of Methodist church workers within the Finland, the Finland-Sweden, and the Baltic conferences are now refugees. To assist in their rehabilitation, support, and reestablishment in places of Christian service, the sum of $8,900 has been sent to Scandinavia.

During the days of the war, the Methodists of Sweden advanced, on behalf of the Board of Missions and Church Extension, about $5,000 for emergency needs of Methodist pastors in Norway, Finland, and Denmark. That advance is now being repaid from Crusade funds.

Denmark—a nation whose economy is based largely on the cooperative movement—had during the war a national cooperative insurance plan. This covered all property within the Kingdom, the premium being payable after hostilities ceased on the basis of actual damage sustained. All Methodist churches, schools, and homes were thus covered. The cost to The Methodist Church for this cooperative insurance is $8,332—and this is being paid from Crusade funds.

May G. Canfield

A service of memory was held for Miss May G. Canfield on Jan. 30th, in the First Methodist Church of Somerville, Mass., with a large company of friends in attendance. Miss Canfield was a life-long member of this church, and throughout her days took an active part in all of its ministry. For more than fifty years she was actively interested in the Seaman's Friend Mission of Boston. It was her highest joy to help where there was human need, and always without a thought of self.

Sincerity, simplicity and devotion were highlights of her daily living. To her, nothing was too lowly if it contributed to the Master's kingdom, or to the magnifying of His Name. Those assisting the pastor, the Rev. John B. Olds, were the Rev. Joseph Belcher, the Rev. Ernest Lyman Mills, the Rev. Mason White Sharp, and the Rev. Orville E. Crain, superintendent of the New Bedford Distdict, Southern New England Conference, who delivered the eulogy. The committal service, conducted by Mr. Olds, was in Cambridge, Mass.

What's New in the Bible?

W. G. CHANTER

International Uniform Lesson for Feb. 24.

WHAT MAKES A NATION GREAT—RELIGION IN THE HOME. Deut. 5:34.

I. *Religion as the basic human need.*

The message of Deuteronomy to Israel is summed up in ch. 5:33: *"Ye shall walk in the way which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess."* Religion, a right relation to the true God, is the inescapable necessity for real success in the great business of living.

That is God's word to mankind. When, at the solemn moment of Japan's formal surrender, General MacArthur said that the victors now faced the alternative of finding a way to peace or going down to destruction, he went on: "The problem basically is theological, and involves a spiritual recrudescence." When Mr. Hull accepted the Nobel peace prize he spoke of the world unity on which the future of civilization depended, saying, "In the final analysis it is, first and foremost, a thing of the spirit." These distinguished leaders of our nation were saying that the world's first need is a renewal of religious faith. The truth taught long ago in Deuteronomy must now be heeded on pain of world catastrophe.

II. *What is religion?*

Deuteronomy teaches plainly that true religion springs from the heart. *"Thou shalt love the Lord thy God with all thy heart."* The first law of all is the law of love, the highest love of the Highest. All other laws were to be accepted as the gift of divine grace, given to point the way to fulness and richness of life. *"These words which I command thee this day, shall be upon thy heart."* Not in the temple but in the hearts of His people is the final dwelling of God on earth.

III. *How is religion perpetuated as a power in a nation's life?*

The transmission from one generation to another of a religion like this depends, of course, on spiritual contagion. And where is spiritual contagion stronger than in the home? There parents inevitably and naturally reveal and express the ruling motives of their hearts. There children are in the most impressionable years of life. Fathers and mothers in Israel had inescapably the main responsibility for bringing their sons and daughters to see God as they saw Him, the One altogether lovely, to walk in Whose ways was a labor of love, the highest joy in life. *"Thou shalt teach them diligently to thy children,"* is an imperative, but it is also a simple statement of fact. If fathers and mothers love God with all their hearts, they will inevitably teach their children to love Him, and that not by precept only, but by the greater power of example, exerted in a thousand ways.

It should be noted, also, that the consciousness of responsibility for the religious nurture of children is for parents a means of grace by which they are more nearly bound to the heavenly Father, from Whom every family in heaven and on earth is named.

IV. *Religion in the home as the foundation of a nation's greatness.*

It is, then, an undeniable and obvious truth that if the greatness of a nation depends on the power of its religion, then its greatness depends upon the place of religion in the homes of its people. That place is a sure index of the vitality of the religion of the people, as it is the source from which that religion issues to maintain its power as one generation succeeds another.

This month Scotsmen all over the world celebrate the birthday of Robert Burns. In "The Cotter's Saturday Night," after a moving description of a humble and devoutly religious Scottish home, he writes:

> "From scenes like these old Scotia's grandeur springs.
> That makes her lov'd at home, rever'd abroad."

The Scottish poet echoes the word of the prophets of Israel.

Highlights of Addresses

(Continued from page 149)

resources of the world of the advantages of education, medical facilities, economic training, and the development of religious life.

Preaching for peace in these days needs to stir people to seek information about the situation in Africa; to call for the formation of a public opinion which will strengthen the hands of the people in every colonial power who are striving to improve conditions; to make really effective the participation in the United Nations so that the goals expressed in the Charter may become realities through the activities of both the Trusteeship Commission and the Commission on Social and Economic Affairs; to strengthen the church that it may speak for real world brotherhood; and through philanthropy and the World Mission of the church make available the leadership and the funds which will help the Africans prepare for their place in the economic, political, cultural and religious life of tomorrow.

Getting a Kick out of Life

William L. Stidger

"I TAUGHT THREE BABES"

Leafing through my old Stidger scrap book recently I found this verse, written by our old friend, "Anon,"

"Over the pilgrim borderland
  A Pilgrim came came at even
And sought with other eager souls
  A passport into heaven.

She was so meek, all clad in grey,
  And timid in her mein
St. Peter saw her turning back
  For fear she would be seen.

Then Old St. Peter gently said:
  'What did you in yon world of pain?'
Then shyly did this soul reply:
  'I taught three babes to love the rain!'

There fell a pause—again he spoke:
  'Where are your marks of toil—your scars?'
She searched her cool, grey robes and said:
  'I taught three babes to know the stars!'

Once more St. Peter queried her:
  'Did you not weep for sin and wrong?'
She shook her head, and smiling, said:
  'I taught three babes a little song!' "

I was confirmed in that educational theory recently when I talked with a returned soldier. I asked him what sustained him, thinking that he would tell me about religion, perhaps, but this is what he said: "In the darkest hours of my life, deep in foxholes, half filled with water; while I stood my watch through long, dangerous, black hours with rain pouring down on me; sometimes hot, often cold; with shells whining over me; I quoted poetry my mother had taught me when I was a child; old beauties I thought I had forgotten. I looked up at the stars my mother had taught me to love when a child; I quoted over and over and over the Twenty Third Psalm, which my mother had laboriously taught me when I was five years old.

Tilton School Dean Writes His Students

Nearly two thousand years ago a Star ap-
eared to the Wise Men in the East. It ush-
red in a New World. On July 16, 1945, a
illar of fire in our own Southwest ushered
n another completely new world.

Men now more urgently than ever before
nust choose: to live in the spirit the Star
eralded, or to die beneath the fire.

Scientists tell us that now no nation, in its
ght mind, can think of precipitating a war.
ecause the source of atomic energy is no
ecret and the energy is a natural phenome-
on, all nations with adequate electrical
ower and material facilities in a short time
ill be able to produce the bombs. This fact,
ientists are equally certain, makes national-
m obsolete. The new world, if any world
to survive, will have to be One.

Atomic energy has been harnessed. It has
een harnessed to wipe out two cities.
qually well it can be harnessed to gain for
e peoples of the world standards of living
perior to any we have dreamed possible be-
re. The possibility of avoiding destruc-
on and of freeing scientists to work out con-
ructive applications of this energy rests
uarely on our ability to perfect an adequate
ternational organization. The necessity for
orld order is the Absolute of the era

World order first means the cooperation
the United States, Britain, and Russia. To
cure even this will take much more patience
d persistence in negotiation than any which
ve been executed to date. But men no
nger have the option of irascibility. Diffi-
lt as the path may be, we must push for-
rd, calmly and slowly untangling its
orns and working past all its obstacles.

Undoubtedly it will take many years to
ork our way through to a good under-
nding with Soviet Russia. Differences of
guage, ideology, and culture must be
ercome. It need not be surprising that
oples who until this time have lived in
ative isolation in their respective national
oups should find it difficult to come to
dy agreement. We have no real under-
nding of Russia: Neither has Russia of us.
t understanding we both must get.

mportant and essential as a United Na-
ns Organization is for the future security
l welfare of the world, there is danger that
will fail to recognize a more basic need.
a United Nations Organization to oper-
successfully it must be underlaid by a
tinuing effort to build international un-
standing among the peoples of the world.
tural uniformity is not necessary; diversi-
tion of cultural interests and customs, and
n of economic systems, makes a more
resting world. Cultural unity, however,
necessary. The basic ethical aim for the
ancement of human beings everywhere
t be the same—"to further universal re-
t for justice, for the rule of law, and for
human and fundamental freedoms." For
norance of each other's ways and lives has
n a common cause throughout the history
mankind of that suspicion and mistrust
ween the peoples of the world through
ch their differences have all too often
ken into War."—Reprinted from *The*
onian.

The Gospel for Main Street

J. GEORGE BUTLER

Sermon delivered by the pastor at South Park Methodist Church, Hartford, Conn., on Jan. 20, 1946.

Several weeks ago, ZIONS HERALD reproduced for its front cover, a cartoon from that ablest of humorous magazines, *The New Yorker,* that should give us all pause. A well upholstered clergyman was tacking up a sign in front of his church: "Open Sundays." "Open Sundays!," as if the world must be told that religion functions one day in seven. Is religion merely an addendum to life, concerned with the eddies and whirlpools, while the main stream goes by? Or does the gospel of Jesus have something to say to men in a machine age when life is impersonal, largely materialistic, and employer and employee are locked in industrial strife as serious as has ever faced America?

High, prophetic religion from the days of Elijah, Jeremiah, Amos, and Christ has been concerned with justice in the market place. Christ himself, in his parable of the laborers for hire, each receiving from the employer the day's wage, a penny, regardless of the time they were hired, proclaimed the principle of the living wage. Had He not told that story, but we had read the incomparable fifteenth chapter of Luke, we would know that he was concerned about individuals: men are of infinite worth in the sight of God. The shepherd is God, who leaves the ninety and nine safe in the sheepfold and goes in search of the one that is lost. That one is worthful in God's eyes. The woman who has ten pieces of siver, loses one, and does not rest with the nine, but turns the house upside down till she finds that which was lost. And the immortal climax—the parable of the lost son—"Father, give me the portion of goods that falleth to me. . . . And he went into a far country. And when he had spent all, he began to be in want. And he attached himself to a citizen of that country, and would fain have filled his belly with the husks that the swine did eat. And he came to himself, and said: 'How many of my father's hired servants have enough and to spare, and I perish with hunger.' And he arose and went to his father. . . . And when he was yet a long way off, his father saw him, and ran and fell on his neck and kissed him. . . . And the son said: 'Father, I have sinned against heaven and in thy sight, and am no longer worthy to be called thy son. Make me as one of thy hired servants. . . .' "

The elder brother was wroth—why all the noise of singing viols? This wastrel had had his chance, and wasted it. But the father said to him: "Son, thou art ever with me, and what is mine is thine; but this thy brother was dead, and is alive again; he was lost, and is found."

Yes, for Amos, for Micah, for Christ, theirs was a Main Street religion, not concerned with the jot and tittle, but concerned with the weightier matters of the law: justice, mercy, faith. Religion is not as dessert to a meal, but the main dish. Christ's enemies tried to trap Him on this point. What about tribute to Caesar? "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Yes, but, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." All things are God's, and Caesar doesn't have a leg to stand on.

In Dickens' Christmas Carol, Marley's ghost told Scrooge: "Mankind is my bussiness." And the reborn Scrooge lived by that. Christ taught us to pray: "Give us this day our daily bread." Man can't live by bread alone—none says he can—but high ethical religion must be concerned with the great problems that confront our nation, or it ceases to be the religion of Jesus.

No one need tell you that America faces a labor crisis. Many ask: "Has labor gone wild?" Strikes in autos, steel, meat, electrical workers, subway workers, telephone workers—more than ever before in our nation's history. Why should the minister speak of this? Because Main Street religion is concerned with daily bread, it is concerned with all of life.

Most Methodists are not aware of the fact that since 1908 our church has had a Social Creed, which became the Social Creed of the Federal Council of Churches of Christ in America, in 1912, and contains these words:

(Continued on page 162)

Methodist Answer Man

Q. I have a little money I would like to bequeath to my church. How shall I go about it?

A. State the matter in your will as follows: I, ——, hereby bequeath to the Board of Trustees of the ——Church, city, state, the sum of &——. Specify the use to which bequest is to be put and sign your name to it in the presence of witnesses.

Q. My background is Baptist. My husband is a Methodist. I would like to join his church but I would also like to be immersed. Could this be arranged?

A. Yes. Methodism recognizes three forms of Baptism: sprinkling, pouring, and immersion. Your husband's pastor can make the necessary arrangements.

Q. John Wesley wore a clerical collar. So do some Methodist ministers today. Why not all?

A. The form of clerical dress in The Methodist Church is a personal matter. Some ministers like the clerical collar and some do not.

Q. Our new minister has put candles on our altar. Don't you think that makes us Roman Catholics?

A. No. Lighted candles are used as symbols of worship in Jewish synagogues; also by many churches other than the Roman Catholic.

Q. How long does it take a native Methodist Church in India to become self-supporting?

A. The time varies. Many factors determine its possibility. It is the policy of the Board of Missions to have native churches in all missionary areas become self-supporting at the earliest possible time.

Q. Who is the head bishop in The Methodist Church? Who makes its laws?

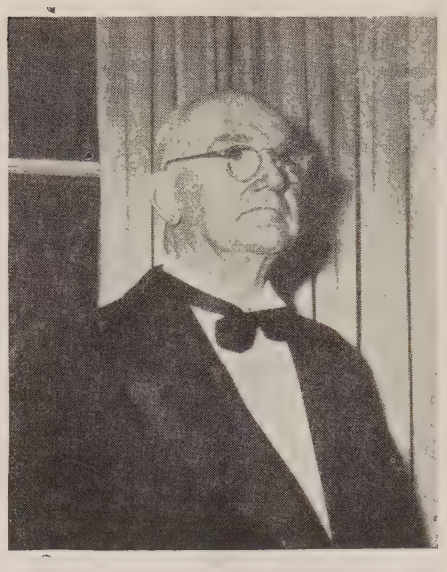
A. (a) We have no head bishop in The Methodist Church designated as such. The senior bishop—in point of service—has certain honors, but no extra authority or privileges. (b) The laws of The Methodist Church are made, ammended, rescinded or revised as needs require by the General Conference, which meets every four years.

Next Week's Questions

1. I can only afford to give a quarter a week to the church. Do you think part of this should go to missions?
2. Our minister says the benediction at the rear of the church after service. Do you think this is proper?
3. Some of the girls in our Sunday school class are younger than we are. Don't you think we have a right to complain?
4. My mother says I must go to church. I tell her I don't understand the sermon. Do you think I should go anyway?
5. How are the trustees of a Methodist church elected? How can one be a trustee?
6. What is the official attitude of The Methodist Church towards petty gambling—taking chances, etc.?

Answers to the questions will be published in next week's issue. Who has the next question?

Bishop McConnell Honored



Religious News Service Photo

New York (RNS)—Bishop Francis J. McConnell was honored by the National Religion and Labor Foundation, which he organized, at a dinner here celebrating the 14th anniversary of the foundation. The organization seeks closer relationships between religious and labor groups.

Reflections of a Stupid Picket

B. Stuart Mann

Charge Lay Leader, First Methodist Church, Taunton, Mass.

The title for this article was suggested the first day of the strike. To make a show of strength, the entire membership of the union was on hand; marching back and forth in front of the factory, from the office door to the main gate—from the main gate to the office door. (It wasn't the coldest day of the year, but down near zero with a biting wind is cold enough.) On one of the rounds I passed a fellow worker who was bent over almost double trying to keep warm. He gave me a poke in the ribs and with a wry smile said, "Did you ever see a bent picket?" Before I could answer him we had passed beyond ear shot. (I didn't have an answer anyway.) On the next trip around, however, I had collected my frozen wits and replied, 'I've never seen a bent picket, but I have seen a stooped (pronounced stupid) one."

That phrase, like a boomerang, came back and haunted me the rest of the day. Stupid picket, stupid picket—was I the stupid one? I certainly felt that way, walking back and forth in front of a brick building with a sign on my back. People riding by in busses and cars, pointing and staring in my direction, "Look at that dope," I could almost read the lips of some of them.

As days passed we were put on two hour a day shifts. It really amounted to three hours —two hours on the picket line and one hour at union hall as reserves, just in case.

It didn't take long for the pattern of life to change. In little more than twelve hours our daily routine had shifted from the hust and bustle of modern American life to a most inactivity. It did, however, have its ad vantages; we got acquainted with each othe The problems, wants and ambitions of all o us, we found, were about the same. In th wee hours of the morning, with a chill win biting to the marrow, we could see many o our problems in their true perspective—n smoke to fog our minds—no warm room t dull our power of concentration.

There are, admittedly, three sides to thi critical wage problem. With labor on on side and management on the other, the righ side can only be determined by the coopera tion of each. It suddenly occurred to me tha if the officials of both sides walked the picke line together in the new hours of the morn ing, an early settlement of this problem migh be speedily forthcoming.

The Homemaker's Corner

Mrs. Harry A. Burnham

What a Pretty Dress!

It was a delicious dinner. Most of th people who were there said so, but the gues of honor, a man whose name everyon knows, was evidently trying to maintain hi newly acquired dignity. He ate quietly an correctly, and, when he left he told the hos ess that it had been a "charming evening."

The next day she was told that the dig nitary had said, as they walked to his hotel "Wasn't that the most delicious salad yo ever ate? I wanted to lick the platter."

Why on earth couldn't he have said tha when it would have done the most good. H would have been much more likely to re ceive another invitation.

When we women go shopping for a ne dress—if we do—we sometimes become co fused with the number of dresses shown u and we go home with something entirely di ferent from what we had intended to bu

Then we begin to wonder. Is it the dre for us? Does it suit our special "type o beauty?" Should we have bought somethin different?

With fear and trembling we put the dre on and go to a club meeting. A friend sa with evident sincerity, "What a pretty dre And how well it suits you!"

Immediately we expand. We glow wi satisfaction; we knew all the time that w showed great perspicacity in the selection that dress. In a word we are happy becau someone has made a kind remark to us.

A woman who has to make the fam budget stretch almost to the breaking poi but who has never lost her sense of hum and of what is worth while, said recen that a friend of hers who usually wears $1 gowns once said to her, "What a very pre dress, where did you get it?"

Said the woman who budgets, "I alm burst the seams of my $3.75 home-m dress, and immediately thought of it a 'gown.'"

If it is a pretty dress, why not say so? it isn't, we can probably find some rede ing feature about it upon which to pi little bouquet.

Chicago Pastor's Sermon on Crime Brings Action

Chicago (RNS)—A sermon on crime in Chicago, given in a downtown church, resulted in police action the following day.

Dr. Harold W. Ruopp, pastor of historic Central Church, accused the Chicago police force of being dominated by politicians who remoted "too efficient" policemen. He said ward committeemen and "ward heelers," rather than meritorious records, determined whether individual policemen received promotions. The sermon was reported in the daily press.

As a result, the local police commissioner, John C. Prendergast, issued a public statement that "there'll be no politics in my department" and sent directly to the Civil Service Commission the applications of 5,000 men seeking police jobs. Ordinarily these applications are sent to William W. McKenna of Mayor Kelly's staff, who is often considered the mayor's "patronage boss."

Dr. Ruopp said he was going to urge pastors of the Church Federation of Greater Chicago, of which he is past president, to have sermons on the subject of Chicago crime and to preach all the sermons on the same day so as "to give the city the full benefit of the impact."

N. J. Bus Issue to Go to Supreme Court

Trenton, N. J. (RNS)—An order has been signed by Chancellor Luther A. Campbell permitting Arch R. Everson to take to the U. S. Supreme Court an appeal from a State Court of Errors and Appeals decision upholding constitutionality of a New Jersey law authorizing transportation of parochial school pupils in public school buses.

Adopted by the New Jersey Legislature in 1941, the law was invalidated by the State Supreme Court and then upheld by the Errors Court, the state's highest tribunal, which later refused to hear reargument in the case.

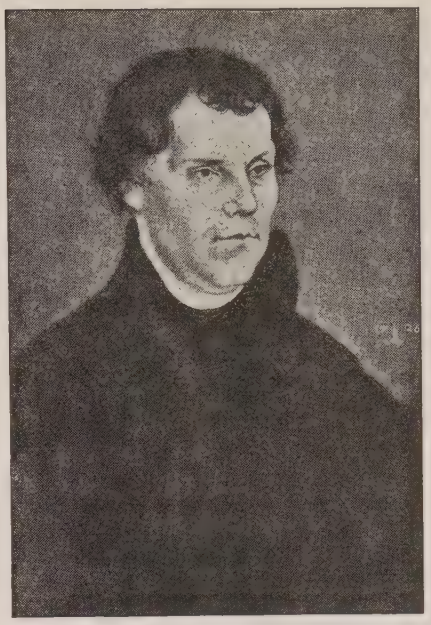
Everson brought his suit challenging the act's constitutionality as a taxpayer and resident of Ewing Township, which was transporting parochial school students to Trenton schools in public school buses.

Assemblyman Albert McKay of Burlington, counsel for Everson, requested the order for the appeal to the U. S. Supreme Court. He contends the expenditure of public school funds to transport parochial school students is a violation of the 14th Amendment to the Federal Constitution as constituting use of public funds for private purposes.

McKay further charges that the Errors Court decision was in violation of the religious freedom clause of the Federal Constitution, and that it requires taxpayers to support religious schools.

Written by Chancellor Campbell, the Errors Court opinion said that transportation of parochial school pupils in public school buses does not constitute use of public funds for private purposes.

400th Anniversary of Luther's Death



New York (RNS)—Throughout the world next month millions of Christians will commemorate the 400th anniversary of the death of the man who, unwittingly, gave the impetus to the movement which now is known as Protestantism. Martin Luther, son of an humble miner of peasant stock, died on Feb. 18, 1846, in the village of Eisleben, Germany, where he was born.

A man of unflinching convictions, Luther did not intend to inaugurate a reformation. His aim was merely to effect a classification of the church's teachings. Trained in the monastic discipline of the Augustine Friars at Erfurt, he felt that his conceptions constituted the true faith of God. And to his death he was sure that the word, as he preached it, was the true interpretation of God's will.

Luther grew up in the town of Mansfeld, and after spending his early years in schools there, was sent to the Latin Schools at Magdeburg and Eisenach. Later he studied at Erfurt where, in 1504, he obtained his B.A., followed a year later by his M.A.

Although his father wished him to become a lawyer, young Luther chose to enter the Augustinian monastery. In 1507 he became a priest and in 1508 he was temporarily transferred to the University of Wittenberg, where his order had been put in charge of theological education. After a brief visit to Rome in 1511 he settled in Wittenberg and in 1512, having obtained his doctorate, became professor of Biblical theology.

In the following years he discovered what, to him, was the true meaning of the Christian Gospel—salvation through faith rather than works.

This in turn led to his publication of the 95 Theses on Indulgences, the theology of which practice he demanded be clarified. The theses, nailed by Luther on the door of the Castle Church at Wittenberg, on Oct. 31, 1517, received unexpected publicity and acclaim throughout Germany, and were cited as an attack on the Roman Church. Suspected of heresy, Luther was forced to protect himself, and in so doing revealed the full nature of his theological beliefs.

His open exposition of his theories won him followers the length and breadth of the land, particularly from those noblemen who wished to shed themselves of the control of the church. The common people assumed that his attacks would relieve them of the institutional hold the church had on their lives.

The popularity of Luther, and of his doctrines, grew stronger in almost exact proportion to his enunciation of them. Through the years 1518-1521 he participated in public debates and published pamphlets attacking not only the religious authority of the Papacy, but also the hierarchical organization and sacramental practices of the church.

In 1520 he dramatically cut off whatever remained of his relationship with the church by publicly burning at Wittenberg the papal bull that threatened him with excommunication if he did not recant his views.

Three weeks later, on January 3, 1521, the Curia, ruling body of the church, asserted its power by putting the papal ban on him. This was confirmed in May by the Diet of Worms after Luther had appeared before Emperor Charles V. Here, asked for the final time to change his mind, he again stated his firm belief in his principles.

Thus the die was cast; the Reformation outlawed.

The political situation in Europe interceded on Luther's behalf as the Pope and the emperor were too busy coping with the material problems of the day to exert their energies against Luther's policies and his adherents.

Given refuge by Frederick the Wise in the Wartburg, Luther spent a year there, returning to Wittenberg where he continued his lectures on the Bible.

But it was the actual translation of the Holy Book which was to be his monumental task. Started while he was at the Wartburg, this work kept him busy for 20 years.

During this period, his influence still was sought by those who linked the political reformation with the religious upheaval. Luther refused to sanction these demands in the name of religion, and this refusal cost him much popularity.

The Augsburg Confession of 1530, the creed by which the Lutherans distinguished themselves from the Roman Catholics, had Luther's aid, but his former conflict with the established church prevented him from engaging in the political movements by which the Reformation was protected and extended.

In Luther's later life there remained little question in his mind that the reforms he had instituted would survive him. But it is doubtful that he even remotely suspected that the movement started by his views would grow into the Protestantism of the modern world, embracing 135,000,893 communicants, 80,000,000 of them Lutherans.

MR. BIGGOTT

"Good heavens! It's not restricted!"

Lois Baker's Dream

Maeanna Cheserton-Mangle

Lois Baker sank into her pillow that night with a grateful sigh. It had been a long day. When would she ever get a maid! And why on earth did she promise to serve on the Committee for the Aid of Foreign Children. It wasn't too late. She could back out. In some ways Jack was right. She had enough to do right here with her own youngsters. If everyone concentrated on his own and didn't meddle in other people's affairs, we wouldn't have wars. What did we know about the strange children of Europe, anyhow. Yet—there had been a war, and the children over there were suffering. After all, strange or not—aren't children the same the world over? She should think of John and Mary first. But they had full and plenty. Why shouldn't she share? Why shouldn't she work to get others to share. But she was so tired! A restless sleep came over her before she could reason the thing out. . . .

Before her passed a sea of faces. Some rosy, some wan, some gay, some sad, some merry, some worried—but all with appeal. What was that clop-clop sound? Children were running, running from something. Why, that looked like John and little Mary; but they were wearing wooden shoes. "Sonny, what's your name?" The youngsters stopped in their tracks. They were shy and the little girl hung behind the boy as he bowed from his middle. "My name is Jan. She is Maria, my sister . . . we must catch the robbers, we are the policemen." And they were off. Lois stirred in her sleep. "Cops and Robbers!" John and Mary were playing that this morning. Noisy game. . . .

Where is that guitar playing? How gay everything looks. Flags are flying and people are in bright colors. Even the children are dressed up. She sees these tots coming up the middle of the street. How happy they are. They are dressed like grown-ups. I must talk to them. "Little boy." How strangely they look at me. I don't think they understand. They are simply giggling, and the little girls whisper. If I knew their names . . . that one looks like—"Is your name Juan?" "Si, señora." "And you, are you Maria?" "Si, si, señora, Maria," pointing to herself. "Why are you dressed like this, what is the occasion?" Ah, they do not understand. It must be a Spanish fiesta. They have run away down the street, Maria's mantilla is too long for her. It is trailing in the mud. . . . Just yesterday I told Mary she must not use my silk shawl when she is playing house. . . .

"Jean! Jean!" . . . What a little imp. He is running away from his mother. What is all the commotion! There is a little girl, too. "Marie! Marie Boulanger!" She has escaped and has run away with her brother. The woman says she will spank them if they do not return. What is the rest she is saying? How I wish I could remember my French. But they talk so quickly. It is something about his ears. Now she is yelling at Marie about her teeth. "Lavez" means "wash" I think. Oh, I see, Jean had run away without washing behind his ears. . . . Little Jean! . . . Little John . . . and Mary. What a fuss I had to make her scrub her teeth tonight. . . . I am so tired! How good it is to lie down.

How good it is to lie under this tree. Spring is lovely in Ireland. This mail: I must read it. . . . "Hello, who are you?" "I'm John and she's Molly. . . . We're after seein' ye open your letters. What are you doing with those stamps?" "Nothing, my dear, they're just plain American stamps. Would you like to have them?" "We would, that. We're collectin' them. . . ." . . . Collecting . . . Collecting . . . Collecting . . . My John's pockets are *always* full of something he's collecting. Children are such hoarders!

Children . . . Children . . . Row on row . . . children. They are at school in their music class. Their teacher is scolding one. "Ivan Pekar, you are as lazy as your sister, Maruska! You would rather play with your dog than to practice" . . . Practice . . . Practice . . . John my darling! I have told you you must practice if you ever hope to play.

"Attentione! Company halt!" More troops? Oh, they're just children; children with paper hats and swords. But the captain is a girl and she's wearing a real steel helmet. She has a sharp-shooter's medal in her hand, and she's pinning it on one of the boys. Giovanni Panattiere, I, Captain Marie, hereby decorate you for chivalry in giving your equipment to a needy soldier." . . . Lois turned in her bed with a sigh. So girls *do* play "soldier." But Tom brought that trench hat from Italy, for John. They'll have to share it, that's all . . . that's all. . . .

"Das is alles!" But the other kiddies. They haven't had food. That little boy and girl—Johann and Maria Bäcker—they haven't been fed! "Das is alles!" Gone? It can't be. They must have warm clothing. They must live. The children are cold and hungry. See how they cry, how they beg. "War" you say "War"? But war must not touch the children . . . children like my John and Mary . . . They're the same, the world over . . . John! Mary!

Lois jumped out of bed with a start. What a dream! What a restless night. How could she have doubted her duty. How could she have hesitated. How could she have thought only of John and Mary, when there were millions of Johns and Marys all over the world who have the same needs, and no one to care. She would keep her promise to serve on the committee, serve for John and Mary's sake—for she had seen them that night, all over the world.

Washington Diary

(Continued from page 153)

After their luncheon, 300 of them or so, ed into their theatre, with its wide wings, ised and carpeted and with wicker chairs, hear about demobilization, getting a house, c., from speakers of the Regular Veterans ssociation. A lad sat by me in the wing d told me about being wounded in Burma ith good Col. Gordon Seagrave (author of Burma Doctor," son of missionary parents, d born in Burma) of General Stilwell's my. They had flown him back via Cairo. wanted to know where they hit him, and tapped on his wooden knee. He had been coal miner in Pennsylvania, would not go ck to the mine for twice the pay, and, "the eel workers too have a hard job," he inded. The boy on the other side said "It st came, whiz, and my leg was gone." A ung captain from Miss., who had served th Negro troops, said, "We go at educa-n wrong in Miss. We give 87% of our hool money to the 48% white population, d the remaining 13% to the colored, who present 52% of the population, and then l them we refuse them the ballot because ey are not advancd enough. He dismissed nator Bilbo, elected by 4% of the potential te of the state, as a black mark on their adscape.

Tuesday, January 29—Here they were to-y, all three, in the District Court; drink lust and greed—the summation of Amer-'s tragedy. Greed, the prisoner in the box, s testifying in his own behalf. This 30 r old, not too sinister looking, unrepen-t man, charged with the double murder l robbery of two aged auto dealers, bound l gagged in their trailer office at 14th eet, N. W. He was telling the prosecutor o his neighbors had been in the district . He might as well have named them nk and Lust. In the cell to his left, he l it was the marine (who defamed the me) who, in a drunken, carnal frenzy, had rotted a helpless 18 year old Wave in a ddy park by the river. And in the cell he right was one with a trail of lust and ings. The court room was quiet, like a eral home, but Conners sat calloused, fac- the reporters and the crowd, without trition, all, to me within fifteen feet, in-ible, and the attorney for the defense was same as on the recent white-slave case. found myself repeating Sherwood Eddy's ase of yesterday, at the Ministerial Union, , speaking on the "big greedy ones" said: d save America." If the parents in the es and all the servants of the Gospel in church do not intervene with bold blows prayers unfatigued, God himself will be able to win the land from calamity.

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ompulsory military training is set over. Full Employment Bill is not yet up. P.C. is in filibuster. Fact finding meas- is still around the corner. The British n is just coming up with undignified op-tion, but happily, some progress is re-ed from China and Iran, Yugoslavia and ania. Yugoslavia votes for a republic and ania asks UNO to receive her with one lion citizens as a republic too.

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THE UPPER ROOM

Medical Arts Building **Nashville 3, Tenn.**

The Gospel for Main Street

(Continued from page 157)

"The Methodist Church stands . . . for the right of employees and employers alike, to organize . . . and to bargain collectively through representatives of their own choosing."

Likewise, our Roman Catholic brethren state:

"Labor can have no effective voice as long as it is unorganized. To protect its rights, it must be free to bargain collectively through its own chosen representatives. . .

"The first claim of labor, which takes priority over any claim of the owners to profits, respects the rights to a living wage. By the term living wage we understand a wage sufficient not merely for the decent support of the workingman himself, but also of his family. A wage so low that it must be supplemented by the wage of wife and mother or by the children of the family before it can provide adequate food, clothing and shelter, together with essential spiritual and cultural needs, cannot be regarded as a living wage." ("The Church and Social Order," by the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference, Feb. 9, 1940).

The church is not to be captured either by labor, or by management. Its function is to see life steadily and see it whole, to bring out the real issues in the case, and to offer the good offices of the church for mediation and reconciliation. The church can not tell management how to run its affairs, nor labor how to run its unions. But it can and must speak in matters of human welfare which affect the mass of our citizens. And it must speak with authority. Our beloved former Bishop, Francis J. McConnell, said: "The function of the church is to take a stand on issues as they arise, and be a moulder of public opinion."

To understand the complex of factors in this present situation, one needs a long perspective. Before one can make up his mind as to the rightness or wrongness of either side, there are certain points that must be soberly considered. To simply say that labor has a strike jag on, that it is crazy, is as superficial as to believe that all management is arbitrary and inhuman.

Go back twenty-five years to the decade 1919-29 with me and see what happened then, if you would understand what is happening today. Then, labor was weak and disorganized. Its efforts to secure higher wages were ineffectual. Unions were broken and industry had its way. Though Henry Ford was the first apostle of high wages, establishing in 1914, the $4 a day minimum, which later rose to $7, most industry did not follow suit. As a result, while physical output of industry rose 42 per cent in that decade, according to the Dept. of Commerce index, wages rose but 11 per cent. Moreover, because of the greater efficiency of labor, the 42 per cent increased output in 1929 was achieved with 6 per cent fewer workers. At the same time, the population of the United States increased 15 per cent. Obviously, you can't sell goods to men who are unemployed. Industry did sell part of its product abroad, rehabilitating war torn Europe. But that job was done, and then, the Hawley-Smoot Tariff effectively shut off foreign trade. Industry lost its foreign as well as domestic market. The result was, the great depression.

Today, labor understands the broad significance of mass purchasing power for the welfare of our economy. Philip Murray, president of the CIO, a good Catholic, and not a wild eyed Communist as many aver, puts it:

"Industry had its way in the 1920's. And this led to America's worst depression. The same issue confronts the American people today, and industry wants to have its own way again by denying justified pay increases."

Thus labor puts itself on record as the saviour of our prosperity. And labor is right. For by increasing mass purchasing power, there will ever be a steady demand for goods. During the preceding year, the government was spending $85 for war. Unless other purchasing power is found to keep our economy going, our business will plummet to depression as fast as the elevator that dropped eighty stories in the Empire State Building, after the bomber crash a few months ago.

Long years ago, the Interstate Commerce Commission built up the concept that the railroads were private property, clothed with a public interest. Today, all big industry must fall under this same criterion. For us, it is clothed not only with a public interest: it is clothed with a Christian interest.

During the depression, industry used "ability to pay" as the basis for reducing wages. Today, that same ability to pay, should figure in discussions of wage increases. But General Motors and Steel say "no." They have said "no" to the unions, "no" to the President of the United States, "No" to everybody who is sincerely desirous to find out whether industry really can pay more. On the other hand, labor's position is fair enough on this point: "if you can't pay what we ask, we will scale our demands down if you can show us why you can't pay."

I don't know on what basis the President's fact finding board made its decision that the union was justified in receiving substantial pay increases. I do know that industry as a whole made enormous profits during the war. According to Dept. of Commerce figures, corporate profits after taxes during the war years, averaged $8.7 billion, compare with the prewar average, 1936-9, of $3.4 bi lion. In other words, profits rose over 25 per cent. Wages on the other hand, accor ing to the Bureau of Labor Statistics, ro 76.9 per cent, from $26.64 to $47.12, so fa as average weekly earnings in manufacturin are concerned. That this increase was large due to long hours, and time and a half fo overtime, can be readily seen from the fu ther fact that the basic wage rate increase but 16.1 per cent. Now that the forty hou week prevails, labor's pay envelope ha shrunk tremendously. Instead of being pai for 58 or 60 hours a week, they are paid fo forty. Since the cost of living has gone u by a half, they simply cannot make end meet.

Much has been said about high war tim wages. In a munitions center at Hartfor many workers did make good money. Bu we must remember that for every worker r ceiving $2.10 an hour, 1200 received less tha 85 cents an hour, a bare subsistence wag and 800 received less than 65 cents an hou The other day in the state capitol, I notice announcements of Civil Service jobs. Surel I thought, they would be good paying jobs- at least a living wage. Not so! "Assistant S cial worker—qualifications, four years colleg salary $1500." "Case worker, college plu experience, $1800." "Clerical help: $1440 These, and countless other wage earners, l brarians, school teachers, municipal emplo ees, policemen, firemen, are all too frequent paid unconscionably low wages. For the mo part, however, these workers are unorga ized, and hence, impotent.

Many persons condemn labor for strikin because they say labor still has a contract wi steel. Precisely, but that contract states th wage discussions can be reopened by eith party at any time. It is significant that suc a socially minded employer as Henry Kaise both in steel and in autos has signed ne agreements with labor, and if we can belie the newsreels, was very glad to do so.

Other persons feel that to raise wages w bring inflation. As a matter of fact, the da ger of inflation, will come from having enc mous profits in the hands of a relative fe who will then be able to bid against ea other for scarce items. Living wages to will lessen profits to the few, and be t best safeguard against inflation and depr sion as well.

Higher wages do not necessarily me higher prices. For instance, the George Hormel Company has recently signed a gu anteed annual wage contract, granting 17 cents an hour pay increase to the packi house workers. They are still in business, competition with those that have not. Her why. The principal cost in meat is the c of the animals. All labor costs, includi $100,000 a year executives, amount to ab 10 per cent of the total cost. Raise wages per cent, and total cost goes up but 2 cent, or about ½ cent a pound on beef wh saling at 30 cents.

All too many folk blame labor for shortage of consumer goods. You can't l washing machines, radios, refrigerators, e trical appliances in general. But why? because of strikes and labor trouble, beca until now, there has been no labor strike

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Boston, Mass.

electrical goods industry. It is because ıstry itself has deliberately struck against American people. The lure of lower s, higher profits, kept such goods off the ves of the stores before Christmas. When day came, we were told many electrical iance manufacturers were ready to con- overnight, because their machines were ely unchanged by war work.

eliable reports indicate that many ware- ses are full, still waiting for the best time nload. Some manufacturers see that they make higher profits again, if the Price trol Act is repealed this May. If it is, es can skyrocket, and the millenium will e come—for a while—for the profiteers.

Vhy is it that management arbitrarily re- s the recommendation of the President's finding boards? Labor says it is because business sees its opportunity to break the ons once and for all. Such a trade jour- as the "Mund Automotive Newsletter" nsels the employers that since the gov- ment's carry-back, carry-forward tax law rantees to all corporations that partici- ed in the war effort, to keep them in the k for the next two years, they might as l sit tight and wait until labor starves. e law, as you know, provides that such porations will receive tax refunds from amount they paid in during the war rs, if during the next two years, they fail make normal profits, i.e., equal to those he 1936-39 average.

n the short space of time allotted to one non, it is not possible to present all the s that need to be presented. Management had many headaches with irresponsible kers. Labor has fought a long, hard, ggle to win recognition of the right to t representatives of their own choosing bargain collectively with big business. se issues are controversial, of course. So Christ in His day. And His way of jus- good-will, fair play for all is still con- ersial today. If you would understand e of the background that makes labor as s, I commend to you Bishop Oxnam's k: "Labor and Tomorrow's World," es Myers' book: "Do You Know Labor," oel Seideman's "Union Rights and Union ies." Bishop Oxnam, our distinguished er, needs no introduction to you. Dr. rs is secretary of the Industrial Relations ision of the Federal Council of Churches Christ in America. These men will stretch r minds.

he other day, President Truman in dis- ing Mr. Fairless of U. S. Steel, and Mr. ray of the CIO, asked them to carefully prayerfully consider his proposals. Chris- s can do no less.

dorse Collective Bargaining

RIDGEPORT, CONN. (RNS)—The Bridge- Pastors' Association has gone on record avoring "general collective bargaining" nd recurrent clashes between labor and tal.

a statement released here the association that collective bargaining will best insure wage earners, management and owners their just fruits of industry."

eparation of the statement was begun prior to the current strike wave, according to the Rev. J. R. Swain of Washington Park Methodist Church, president of the association.

Mr. Swain said that the ministers "had taken counsel with representatives of both labor and management, and prepared a statement of general principles. He declared that the statement "deals not so much with the direct issues of strikes, about which there are many shades of clerical opinion, but with the concern of the whole community."

Methodists Contribute $1,000

CHAMPAIGN, ILL. (RNS)—The General Board of Education of The Methodist Church has donated $1,000 to help defray expenses incurred by the Champaign school board in its court defense of the local religious education program. The school board won the verdict in a suit brought by Mrs. Vashti McCollum, an avowed atheist, who sought to have religious education barred from the schools during school hours.

The Methodist contribution was announced by Dr. J. W. Schisler, executive secretary of the Division of the Local Church, Nashville, Tenn., from whose appropriation the sum will be given. Other donations have been received or pledged from the International Council of Religious Education as well as the boards of education of several other Protestant denominations.

Award to Encourage Writing

NASHVILLE, TENN. (RNS)—The Abingdon-Cokesbury Press here has established a $7,500 award to encourage the writing of distinguished books in the field of "evangelical Christianity."

First award will be made in 1947 to the author of the book manuscript which, in the opinion of the board of judges, will accomplish the greatest good for the Christian faith and Christian living among all people. Poetry and fiction will not be considered.

Five-thousand dollars of the total will be given as an outright award, and $2,500 will be an advance against royalties. If no manuscript is judged worthy of the award for the year, the $5,000 will be added to the next year's prize.

AF of L Resolution Blasted

CINCINNATI (RNS)—Roman Catholics in the American Federation of Labor cannot subscribe "in principle" to the recent AF of L executive council resolution recommending U. S. recognition of Spain, according to Msgr. Edward A. Freking, editor of the Catholic *Telegraph-Register* here.

In a telegram to AF of L President William Green and other council members, Msgr. Freking said, "it is shocking that the AF of L should support a government which violated, when it was in power, the most sacred rights and liberties of the individual and of labor."

"As a friend of labor," Msgr. Freking continued, "I wish to present my strong protest against the AF of L resolution . . . which would have the U. S. Department of State give recognition to a government controlled by Communists."

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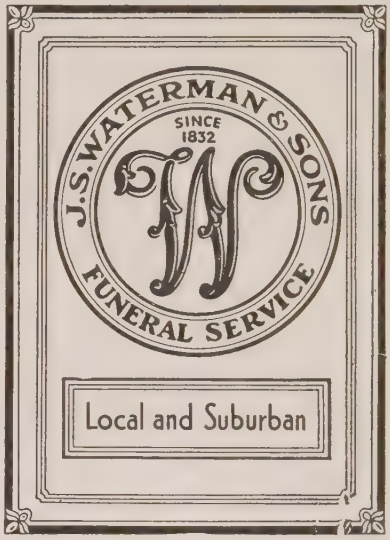

Miscellaneous Advertisements

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TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

THE DAMASCUS GATE IN JERUSALEM

The Joy of Being a Jew

RABBI BERYL D. COHON
Temple Sinai, Brookline, Massachusetts

Some of us Jews are tired of complaining and weary of groaning because of our Jewish ties and are eager to proclaim our Judaism in joy and in gladness. We are weary of hearing Judaism bracketed with persecution. When we hear men say that Jews and Judaism are held together by the venom of the anti-Semites, we feel at the bottom of our hearts that it is a libel and a lie. Ten thousand martyrs, and more, mock at such crudity of spirit.

Some would disown their own if they could. There are men and women in the world who disown their own parents, prostitute every ideal, just to get at whatever greasy flesh pot there be within their reach. That is a streak in human nature that is not limited to Jews—as witness the scramble for the Fascist bandwagons in Germany, Italy, Spain, and everywhere else in the world. It takes depth and conviction and courage to be a Jew positively and joyously. Not every Jew—poor mortal that he is—has this capacity. The average person goes with the pack. That is why the Jew who joins a fashionable church is invariably mighty poor stuff. He is an opportunist, abusing that church. He puts to mean ends something that is sacred to other people.

The story is told of a pious Jewish gentleman, of the old school, who received very tender care at the hands of a nurse. He was anxious to know if she were Jewish. Surely, he felt, such a fine, understanding, sympathetic person, must be Jewish. He mustered sufficient courage to ask her. She told him that she was not. He felt sorry for her, and tried to comfort her. "It is perfectly all right, child," he said; "not every person can be Jewish."

The religious Jew speaks a special prayer thanking God for the privilege of being a Jew. Innumerable Jews, tortured in the hell of concentration camp, spoke this prayer with intense sincerity.

Why are we Jews happy in our Judaism?

One reason is that being Jewish means belonging to a spiritual community—a community of conscience; a community of teachers, sages, prophets, martyrs; a community held together by magic ties, not by forts and guns and special privilege.

However we define our Judaism, and however we may agree or disagree

Weekday Religious Educatio in Champaign Declared Lego

Erwin L. Shaver

Judge Frank B. Leonard and the two oth judges whom he asked to hear the case wi him, Judge Martin E. Morthland and Jud Grover Watson, have declared that the pr gram of weekday religious education as co ducted in the city of Champaign, Ill., do not violate the laws of the State of Illinois of the United States. The decision is grat fully welcomed by the friends of religio education throughout America. Even thoug the case will be appealed by the complaina to the Supreme Court of Illinois and possib to a federal court, the fact of a favorable d cision in the Circuit Court of Champaig County is most encouraging. Those wh heard the evidence and the arguments pr sented last September and noted the conscie tious and careful conduct of the trial by th judges, have every reason to believe that th Illinois Supreme Court will sustain the d cision of the Circuit Court.

COURT'S DECISION

In rendering the decision the judges sai "The court feels that an honest attempt h been made and is being made to permit th rigid instruction to be given by qualified ou side teachers of any sect to people of the own faith.

"We have in the Supreme Court . . . unmistakable authority for the propositio that the doctrine of separation of church an state does not mean that there is any confl between religion and the state in this cou try or any disfavor of any kind upon religi as such.

"It may therefore be said that so far federal constitutional provisions are concern and conceding that they are binding up the State of Illinois and on the defenda school board, there is nothing in any expr sion of the federal Supreme Court that motely indicates that there is any consti tional objection to the Champaign system religious education."

SENSATIONAL TRIAL

The Champaign trial was one of those se sational flare-ups characteristic of a dem racy. The real issue was somewhat becloud by the personalities involved and the pub endeavor to make it a second "Scopes cas It did, however, bring to the front page movement of which the average Americ has been but vaguely informed.

STEADY GROWTH 1914-1946

The "Gary Plan" of excusing public sch children at their parents' request to enter ligious education classes under church a pices began in the fall of 1914. Six hundr and nineteen pupils were enrolled the fi year. By 1925 the plan had been adopted 200 communities in 24 states and had enro 40,000 pupils. In 1935, in spite of the pression, 400 communities in 30 states w actively engaged in furnishing weekday ligious education to a quarter of a mill boys and girls. Today 2000 communities

states are reaching a million and a half pils. Twenty-one of the 38 cities of the nited States of over a quarter of a million pulation are conducting these weekday proams and half the remainder have the plan ader consideration. Until recently onearth of the pupils enroled in these classes d no other church or church school conction. Now, as the plan has spread into r larger industrial centers and into many ral areas, the percentage of "unreached" tending is even higher. Practically every ajor religious group in America, with but w exceptions, is using the plan—Roman atholics, Jews, Christian Scientists, Morons, Lutherans, and Protestants in general. is a nation-wide movement.

A Grass Roots Movement

The world situation—the war itself with tragic revelation of human depravity and e post-war evils coming in its train—has rred us as never before to seek more than perficial answers for our spiritual needs. here is no question but that people in all alks of life are turning to moral and religus education as a fundamental remedy. his plan for religious education has spread co two thousand cities and towns because has been wanted by their citizens. It has d practically no promotion. It is essentially grass root expression of spiritual need and program which will help to meet it.

A Free Church in a Free State

Our forefathers rightly foresaw the danrs of a church-controlled state. With equal rity they saw the contribution of religion democracy and gave vocal and documeny expression to encouraging it. Their ideal s "a free church in a free state"—each corating with the other without control by her. This is the essential relationship in weekday religious education program ich has become a nation-wide practice. e phrase "teaching religion in the public ools" is not an accurate description, since courses are not a part of the required blic school curriculum, nor in sixty per nt of the cases do they even meet in public ool rooms. The phrase "religious educan in cooperation with the public schools" more accurate and preferred term.

Religion Contributes to Democracy

Because our forefathers found the sects of ir day divisive influences, they developed public school system in which religion bene the "absent" subject. The consequences this for an American educational system ich has claimed to give its children a nplete equipment for life have been unforate to say the least. Now a way has been nd to bring religion back into education ough the principle of cooperation, which is principle by which the various institons of a democracy mutually contribute to success. The churches, as in Champaign, e demonstrated a spirit of cooperative acn unknown in our fathers' day. This interh and interdenominational planning has n one reason why weekday religious eduion has been so successful both in its rch across America and in the quality of program.

among ourselves as to our destiny in the world, Israel is a spiritual entity. We have fought all the demons that prowl the earth in the dark. We have fought all the evil spirits that can not endure the light and we always emerged a dedicated people—*Yisroel*—Champion of God. We may be maimed and crippled and limping as was Jacob after his wrestling with that strange creature in Bible story. But we always emerge as a spiritual community. We have met, on our long journey throughout the ages, the world over, every strutting tyrant, every evil idolator—from the vicious Canaanitish gods and goddesses and *baalim* to the Crusaders and the Inquisitors and the Nazi beasts. We met them all; we have stood by the graves of all. That is because the spirit, *being of God,* is eternal. The Jew lives by the Eternal. He has to. A Power higher than himself has so decreed.

Search every museum of the world and you will not find a single Jewish gun, not a single Jewish sword; you will find books, manuscripts, lamps.

Second, being a Jew means being part of a minority. An honored rabbi, who lived through all the horrors of hell in Nazi Germany, has written, "It requires religious courage, courage to think and to wait, to belong to a minority, which Judaism always has been and always will be, especially among majorities which so often allow might to triumph over right. It requires ethical courage to be a Jew, when worldly comforts, honours, and prizes often lure the Jew over to the other side." So writes Rabbi Leo Baeck, the head of the once creative Jewish community of Berlin.

Being part of a large, powerful majority is risky business. The mob is thoughtless, arrogant, shallow; the herd mind moves with the stream crushing every fair flower in its path. Being part of a minority means being more sensitive, more thoughtful, more considerate of others. Having been in Egypt we know the heart of the stranger—at least, we should, and we have a standard to maintain.

It is no accident that so many Jews are in the liberal movements, that they flock to schools, concerts, lectures. Jewish philanthropy has an infinitely higher per capita rate than non-Jewish. Our whole history, and our status as a marked group, conditions us for that. It is no accident that there are no Jewish war criminals.

Third, being a minority group, Jews are inevitably fighting for the rights of all oppressed groups. They must, of necessity, if they are real Jews. Again Rabbi Baeck: "The history of the nations contains the vindication of Judaism. Wherever truth was victorious, and justice was permitted to abide, Judaism found welfare, understanding, and acknowledgment. Wherever the feeling for humanity and for righteousness began to stir, a Jewish community was able to breathe in peace. The degradation of the Jew was never an isolated phenomenon, but only one incident, though the saddest, in a general enslavement. In the same way, their emancipation has everywhere been only a part, though a very significant part, of a liberation of an entire people. . . . Consciously or unconsciously, every one who stood for the progress of morality has stood up for them."

Live fish swim against the stream. One can not swim against the stream spiritually unless he is alive spiritually.

The menace of totalitarianism has not been lifted from our sad earth. Spiritual minorities are imperative if we are to avert the evil from descending upon us. The Jew who is a Jew, consciously and joyfully, is a warrior for the Lord, in a very literal sense of the word.

Hence some of us rejoice in our heritage, and we thank God that we are Jews, for—if we are religious—it is far better that we be persecuted than we turn persecutor.

Fourth, Jews are warm-hearted, affectionate, sentimental people. Are we troublesome? Individualistic? Nuisances? Yes, sometimes. But, we take care of our own. There are no drunkards among us. There are no paupers in our midst burdening the general community. Our home life is decent. We have not cultivated bull fights, nor sanguinary cock fights.

We are not made of better stuff. Human nature is woefully much alike everywhere. But, being Jews, we were conditioned along spiritual lines, and that is our heritage, and in that we rejoice.

BOOKS

"The Global Christ"

Roy Lawson Tawes is the pastor of Silverbrook Methodist Church in Wilmington, Del., and author of two earlier books of sermons entitled "Laughing at the Saints" and "Lamps in the Darkness."

"The Global Christ" comprises fourteen unusual sermons. As implied in the title, Mr. Tawes has captured the basic concept of Christianity in modern terminology. The world mission is conceived in terms of global strategy rather than sectional limitation of the gospel.

The distinctive feature lies in the author's style. Short, clear sentences express his thoughts with a minimum of words and excess phraseology. It is direct and unmistakably to the point.

"The Christian Answer," "When It is Hard to Forgive," "A Parable of History," "Mary's Gold Star," "What Are We Waiting For?", and "Harvesting A Planet," are some of the brilliant chapter headings in a rich, vigorous volume. (Abingdon-Cokesbury Press: New York. Price, $1.)

"Triumphant Living"

If there was ever a need for "Triumphant Living," it is now. Indeed, the urgency for triumphant living has always been upon mankind. In this practical and straightforward consideration, Nellie E. Friend has given us a positive insight into the essence of the nobility that can be incarnate in human life. The author emphasizes the quality rather than the quantity aspects of abundant living.

Beautiful biographical material has been incorporated in the two chapters called "Life Holds a Challenge." There is a forceful reaffirmation of the importance of the individual in a mass production era. Of importance is the chapter, "What is Triumphant Living?" "The Reenforcing Power of Affirmation" concludes the book with excellence.

Dr. Daniel L. Marsh has contributed the preface, in which he said of the author: "'Triumphant Living' has become flesh in her." In the words of the author, this volume will help everyone to "intelligently and permanently outwit life's joy-killers and radiance-extinguishers." (The Murray Press: Boston. Price, $2.)

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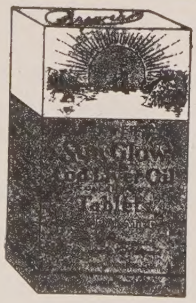

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Withdraw C.P.S. Support

The special Committee on Conscientious Objectors of the Commission on World Peace, under authority granted by the commission at its annual meeting, Nov. 15-16, 1945, has taken action withdrawing administration or Civilian Public Service units by the Commission on World Peace, and of financial responsibility as of May 31st, the date of the close of its fiscal year.

The action was adopted Jan. 7, 1946, by the committee, on condition that a poll of Methodist Civilian Public Service men would reveal a strong majority in favor of this action. The poll was taken with the following result to date: For withdrawal, 342; for remaining in Civilian Public Service, 51.

The committee, in arriving at its decision, reviewed thoroughly the various aspects of the problem—philosophical, political, and practical. It recognized values which have come to many men through their participation in Civilian Public Service; it noted the high degree of cooperation and good-will shown by responsible officers of Selective Service. It also discussed the grounds of dissatisfaction which has led the majority of our Civilian Public Service men to view the continuation of Civilian Public Service units as undesirable.

The Commission on World Peace adopted, unanimously, a strong statement in opposition to peacetime compulsory military training on a unilateral basis. It is convinced that it is possible, and imperative that we seek the universal abolition of conscription through the United Nations Organization, and took action calling upon our representatives in UNO to secure an international agreement toward this end. The commission has carried forward an aggressive program in opposition to the adoption of peacetime compulsory military training; it has never taken action in its favor. The executive secretary, on Dec. 7, 1945, appeared before the Military Affairs Committee of the House of Representatives presenting a statement for the commission.

Being so thoroughly opposed to the adoption of peacetime compulsory military training, and finding no grave emergency *now* which justifies the further implication of the commission in the administration of conscription in peacetime the commission therefore announces its purpose to withdraw its administration of such units as of May 31, 1946.

Careful note should be taken, however, of the action of the commission to continue its counsel to Civilian Public Service men, to assist them in demobilization, to provide all possible help to the many who desire various forms of Christian service, and also to continue to seek adequate funds from individuals and Methodist churches until the costs which have accrued up to May 31 as the result of the assignment of Methodist conscientious objectors to Civilian Public Service Camps, have been met.

Whiskey and The Lost Weekend

(Continued from page 153)

If the truth were told—as it is not in advertisements paid with blood money, but in the actual news columns—in all candor it would be said that the House of Seagram and all firms in the same degrading business are liars, debauchers, murderers, home-wreckers, body destroyers, soul damners. Looking at the hell on earth this product brings to countless homes, with every institution for alcoholics filled with broken wrecks, instead of truthfully echoing the warning of Scripture, "At last it biteth like a serpent and stingeth like an adder" the arch culprit of American debauchery, endeavoring with its money to pay for admission into the ranks of the righteous, chants with its tongue in its cheek, *"Some men should not drink.'* Under the terrific indictment of a popular motion picture whose revelations put any house that sells the stuff beyond the confines of common decency, all they have to answer at the court of public opinion is to belch forth the blasphemy *"Some men should not drink."*

P. S. *Time,* Jan. 28, says: "Tongues wagged that the liquor industry tried to stop Paramount from showing the film—tried to buy it off with $2,000,000."

Books Just Received

The Spiritual Gospel. S. A. Smart. Abingdon-Cokesbury Press: Nashville. Price, $1.

Berkeley Version of the New Testament. Gerrit Verkuyl. James J. Gillick and Co.: Berkeley, Cal.

The Revised Standard Version of the New Testament. Thomas Nelson and Sons: New York. Price, $2.

The Voice Governor. Ralph M. Harper. E. C. Schirmer Music Co.: Boston. Price, $3.

In Him Is Life. Robert H. Beaven. Abingdon-Cokesbury Press: Nashville. Price, $1.50.

The Trinity and Christian Devotion. Charles W. Lowry. Harper and Bros.: New York. Price, $1.50.

The Practice of Religion. Frederick C. Grant. The Macmillan Co.: New York. Price, $2.50.

The Incarnation of the Word of God. St Athanasius. The Macmillan Co.: New York Price, $1.50.

Guilt and Redemption. Lewis J. Sherrill John Knox Press: Richmond, Va. Price, $2.50

The Books of the Law. Walter G. Williams. Abingdon-Cokesbury Press: Nashville Price, 60 cents.

The Synoptic Gospels. Montgomery J Shroyer. Abingdon-Cokesbury Press: Nashville. Price, 60 cents.

Tarbell's Teachers' Guide. Martha Tarbell Fleming H. Revell Co.: New York. Price $2.50 postpaid.

The Golden Words of Moses. Maynard D Follin. Bruce Humphries, Inc.: Boston. Price $2.

Our American Creeds

(Continued from page 152)

edicated to the new way of life which Jesus ught.

When he is four or five years old, the rotestant child begins to go to the church hool, which is held on Sunday mornings fore or after the worship service of the urch.

The school is divided into departments, cording to age. In each department there an opening service of worship, followed by lking and study and handwork. The child taught that God is near him, not just on nday and in the church, but every day, herever he goes. He is taught to think of od's plan to make the world beautiful and iendly and to think of ways in which he n help. He hears stories of Jesus, the iend of little children, and of the heroes the Jewish and Christian faiths. When he old enough he studies the Bible and memizes parts of it.

The older boys and girls learn about the eople who wrote the Bible, their customs nd ways of thinking, and the country in hich they lived. They study maps of Paltine. They find pictures and articles which now the fascinating discoveries which have een made as scholars have dug among the ins of ancient cities, and learn from them out the way people lived in olden times. his group uses a work book which directs eir study as they read the Bible itself.

When they are learning what Moses did for is people, they memorize the Ten Comandments which he gave them. When they ad about David, the shepherd boy, who ecame the greatest king of Israel, they learn e twenty-third psalm and some of the other salms which it is believed he wrote.

They memorize the Lord's Prayer, the eatitudes, the verses in which He told what ind of people are happiest, the Golden Rule, Whatsoever ye would that men should do nto you, do ye also unto them," and His nswer to the question, "What is the first ommandment?"

In the church school the children find out ow their own denomination came to be nd what it is doing. They hear stories about nissionaries, perhaps some young people who ave gone from their own church. The Prottant child is taught more about these heroes f today than about the saints of the past. le is proud to know that his church believes must help all people to gain justice and berty, to live with hope and courage because ne God is the Father of all.

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'No' to State Lottery

Once again a bill has been introduced in the Legislature to put the state in the gambling business.

This measure provides for a lottery, with drawings once a month, that is expected to yield $12,000,000 a year. Half of this would be distributed in prizes; the other half would be retained by the state and divided equally between disabled and needy veterans and old age assistance. In this particular it follows the usual pattern of tying up an objectionable method of raising money with commendable objectives.

Arguments in favor of a state lottery are unsound and in some ways contradictory. It is said that people will gamble, and that the state might as well profit by that propensity. This sounds plausible, but the fact is, there are other practices that flourish in spite of laws against them—practices generally recognized as socially injurious. Is the state to countenance all such weaknesses simply because the laws do not succeed in putting a stop to them? Moreover, what is proposed is not merely acquiescing in gambling, but putting the state in a position in which it will actually encourage it.

One argument for a state lottery is that lotteries used to be respectable in this country. States and communities, churches and educational institutions like Harvard and Yale, it is said, used to finance themselves by this means. So they did. But what the lottery advocates overlook is that they long ago abandoned this practice because of the evils to which it gave rise.

Another contention is that laws against lotteries smack of Puritanism and belong to the era of the so-called Blue Laws. The fact is that lotteries flourished at a time when Puritan influences were stronger than they are today, and that as the people became more enlightened, they were prohibited because of the social damage they caused. It is of interest that in 1831, *Niles Weekly Register* reported that "the lottery system is becoming increasingly unpopular," because the people came to realize that it was "a vile tax on the needy and ignorant." In other words, the law prohibiting lotteries, far from signifying a survival of Puritanism, resulted from a revulsion against the Puritanism which had sanctioned them.

For the state to conduct lotteries would be a backward step. Except for those who would be lucky enough to win prizes, purchasers of tickets would, in effect, be taxed $6,000,000 a year for the benefit of a relatively few prize winners, and $6,000,000 for expenses of the state government. It would be a tax principally on persons of moderate means, extracted from them by the lure of prizes the great majority of them would never receive—a tax of which only half would accrue to the benefit of the public.—Editorial, *New Bedford Standard Time,* New Bedford, Mass.

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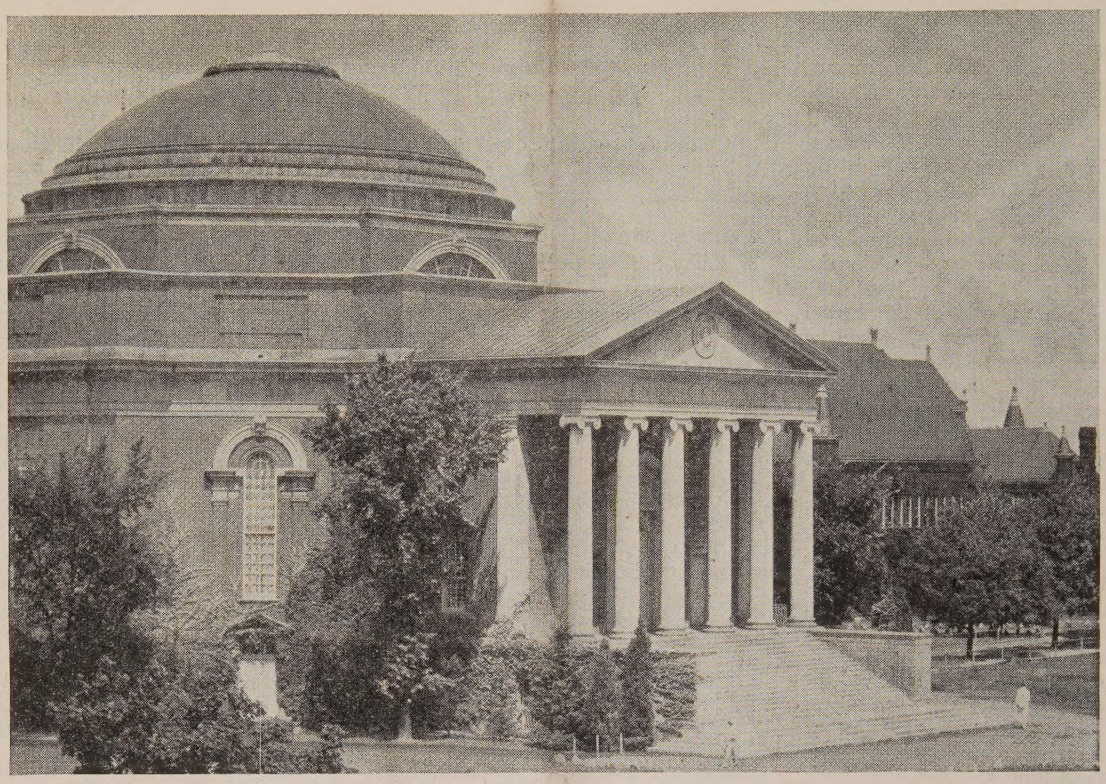

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